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# The Army Chaplain

*Official Publication of the Chaplains' Association of the Army of the United States*

A PROFESSIONAL JOURNAL FOR CHAPLAINS AND RELIGIOUS WORKERS

# THE ARMY CHAPLAIN

*Official Publication of the*

CHAPLAINS' ASSOCIATION OF THE ARMY OF THE UNITED STATES

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## CONTENTS FOR JULY-AUGUST, 1938

| | Page |
|---|---|
| Editorial Comment | 1 |
| Divine Worship in the Service, *Chaplain Wm. R. Arnold* | 3 |
| What a Chaplain Does | 6 |
| The Problem Cases, *Chaplain Robert C. Perry, Jr.* | 6 |
| A General Looks at the CCC, *Major General H. A. Drum, U. S. A.* | 8 |
| The Set of the Sail, *Chaplain Albert N. Corpening* | 10 |
| Report of the President, *Chaplain Arlington A. McCallum* | 12 |
| The Preacher Looks Into the Mirror, *Dr. Clarence J. Williamson* | 14 |
| The Chaplain and His Ministry to the Sick, *Chaplain Walter B. Zimmerman* | 16 |
| Report of the Secretary-Treasurer, *A. S. Goodyear* | 18 |
| If I Were to Philosophize | 19 |
| Peace and Security, *Hon. Stanley K. Hornbeck* | 20 |
| The CCC as a Factor in the Development of Good Citizenship, *Chaplain Russell S. Orr* | 25 |
| Address by *the Rt. Rev. Msgr. Fulton J. Sheen* | 29 |
| Address by *Rabbi Morris S. Lazaron* | 31 |
| News of the Philippine Department, *Chaplain J. C. W. Linsley* | 33 |
| The CCC Celebrates, *W. Frank Persons* | 34 |
| Changes in the Corps of Chaplains | 36 |

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# THE ARMY CHAPLAIN

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## Editorial Comment

BECAUSE OF DELAYS, unavoidable, this issue of THE ARMY CHAPLAIN comes to you later than usual. To you who did not attend the Convention it will bring many of the addresses delivered there. To those who did have the opportunity to attend it will bring some of the messages which they requested as their permanent records.

The sincerest good wishes of THE ARMY CHAPLAIN go to the Association's new President, Chaplain N. M. Ylvisaker, of Minneapolis, Minnesota. The fine services rendered by the past President, Chaplain Arlington A. McCallum, will not be forgotten and his counsel will be sought as the new Executive Staff meets. Chaplain McCallum was a leader among those who resolved that The Chaplain's Association should not die. You will notice that the new constitution has made it possible for the Association to have one chaplain as vice-president from each Corps Area, in addition to three chaplains from the vicinity of Washington.

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OURS IS A queer profession. As chaplains and clergymen we speak a language all our own and are surprised that we are not understood. Often the language we speak is not even understood by those of our own group, sometimes we ourselves scarcely know what we mean. So often what we say resolves itself into a sweet-sounding nothing, a euphonious platitude. We have accepted truisms and when nothing better comes to mind we repeat them and are encouraged by the physical or mental nods of approval which come from our audiences, or, in more demonstrative congregations, by the loud resounding "Amens." Some of us preach for these "nods" and "Amens." It is so much easier to say something which will be readily accepted and for which we will be complimented than it is to say that which may sound new, though it is more true, but may be questioned, or invoke an argument. Under protection of our pulpits we wax eloquent and bold. Often we say things which we could not defend were we to be questioned by an intelligent critic. No one answers when we speak from our pulpits. It is only rarely that someone walks out when we speak, though some do fall asleep. Even though they fall asleep we have a biblical precedent for such action. Only rarely someone answers a rhetorical question, although this does happen. At one time the rhetorical question, "Am I right or wrong?" was asked and, much to the surprise of the speaker, someone said, "You are wrong." Then we, of course, are highly insulted, and if we are wise will forget rhetorical questions. Often it were better that someone would question us more frequently. Yes, we wax eloquent, and swayed by our own elocution, and encouraged by our audience's attentive attitude or murmured "Amens," we say things which we may not even believe. Especially is this true of those who are so talented as extemporaneous speakers. Possibly lack of preparation can be blamed for many of our lengthy discourses, and when one is not prepared he can well fortify himself by loud preaching, and, if not prepared, he scarcely ever knows when to stop. It might be well for some to install a recording machine that they might actually hear what and how they have preached. We love to set up "straw men" for the sole purpose of smashing them. Then, the service completed, we walk to the rear of the church to greet the people, but also to hear them say, "Reverend, I sure enjoyed that sermon." Do our people come for enjoyment? What do they mean—"enjoy"? Should we not question ourselves seriously when everyone agrees with what we say? Are we rather preaching to please our congregations, or to do that for which we were ordained?

Rarely do we listen to others preach, and if we do we react in one of two ways—either we are so

pleased with what the speaker says that we are taking notes that we may use the thoughts and expressions in a message of our own, or we are disgusted and feel that we could do very much better were we given an opportunity.

We speak of "The Blood of Calvary"—"The Lamb Without Spot or Blemish"—"Washed in the Blood"—"Believe on the Lord." Do we actually know what we mean? Does our congregation understand us? Often when one hears or reads messages they leave him with that eloquent question, "So what?" It might be well for us to review again the messages which we have presented, and in the clearing light of our own truthful selves see just how they compare with that which we really want to present to our people.

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TO THE CHAPLAINS, especially those who have been called to active duty with the Civilian Conservation Corps, comes the splendid opportunity of endeavoring to direct and mold young lives. Often we have had an opportunity of speaking to young men who have made grievous mistakes and are anxious to listen that they may rearrange their lives. But the opportunity of addressing so many young men, still at the very threshold of life, is a new one to most chaplains. To these young men the government has offered a special opportunity. It is endeavoring to show them a better way. Until now the government has appeared to be more interested in its endeavor to reclaim lost lives than in its effort to mold young lives. Through its many organizations there has until now been little thought other than reclaiming those who may have become a burden on a specific community. In this most laudable undertaking no one plays a larger role than the chaplain. Recent efforts point to the fact that he should be permitted full time to his pastoral duties and should be relieved from all such duties as would tend to minimize his real calling. In a very real way the government is endeavoring to do that which has been so well suggested in the following poem by Joseph Malins:

'Twas a dangerous cliff, as they freely confessed,
Though to walk near its crest was so pleasant;
But over its terrible edge there had slipped
A duke, and full many a peasant;
So the people said something would have to be done,
But their projects did not at all tally.

Some said, "Put a fence around the edge of the cliff";
Some, "An ambulance down in the valley."

But the cry for the ambulance carried the day,
For it spread through the neighboring city;
A fence may be useful or not, it is true;
But each heart became brimful of pity
For those who slipped over that dangerous cliff;
And the dwellers in highway and alley
Gave pounds or gave pence, not to put up a fence,
But an ambulance down in the valley.

"For the cliff is all right if you're careful," they said,
"And if folks even slip and are dropping,
It isn't the slipping that hurts them so much
As the shock down below—when they're stopping."
So day after day, as these mishaps occurred,
Quick forth would these rescuers sally,
To pick up the victims who fell off the cliff
With their ambulance down in the valley.

Then an old sage remarked, "It's a marvel to me
That some people give far more attention
To repairing results than to stopping the cause,
When they'd much better aim at prevention."
"Let us stop at its source all this mischief," cried he,
"Come, neighbors and friends, let us rally;
If the cliff we would fence we might almost dispense
With the ambulance down in the valley."

"Oh, he's a fanatic," the others rejoined;
"Dispense with the ambulance?—Never!
He'd dispense with all charities, too, if he could;
No! No! We'll support them forever.
Aren't we picking folk up just as fast as they fall?
And shall this man dictate to us? Shall he?
Why should people of sense stop to put up a fence,
While their ambulance works in the valley?"

But a sensible few, who are practical, too,
Will not bear with such nonsense much longer;
They believe that prevention is better than cure,
And their party will soon be the stronger.
Encourage them, then, with your purse, voice and pen,
And (while other philanthropists dally)
They will scorn all pretense and put a stout fence
On the cliff that hangs over the valley.

Better guide well the young, than reclaim them when old,
For the voice of true wisdom is calling;
"To rescue the fallen is good, but 'tis best
To prevent other people from falling."
Better close up the source of temptation and crime
Than deliver from dungeon or galley;
Better put a strong fence 'round the top of the cliff,
Than an ambulance down in the valley!

# Divine Worship in the Service

*By* WM. R. ARNOLD, Chief of Chaplains

IT GIVES me a feeling of great pleasure to be present with you here at this, your thirteenth, but my first, convention. All my life I have deliberately and somewhat gleefully defied the symbols of superstition, and I am sure that this body of distinguished and soldierly clergymen, with serene faith in the boundless love and supreme power of God, grows neither pale nor jittery because we are now assembled in a thirteenth session for the glory of God and the good of the Army. St. Paul was the thirteenth Apostle, and he didn't do so badly. The 13 Colonies wrote history in words of fire which still blaze brightly and prophetically in the firmament of nations; and daily you labor and spend your lives under the benedictions of the Thirteen Stripes, and in the end you will be laid to rest in their embrace. In matters less poetical, I'd be grateful for even thirteen more chaplains and thirteen more chapels.

May I also take advantage of this occasion to express my gratitude for the most generous greetings which the chaplains sent me when I received appointment to the Chief's office some months ago. More so now than then, I appreciate the need of your good-will and your loyal support by word and deed.

The purpose of this convention, the large number present—many from long distances and at much expense, the schedule of topics to be discussed, and the hoped-for results, all indicate clearly enough the great difference between the present place of the chaplain and his work and that of twenty-five years ago.

For many years methods of selection and appointment favored the undesirable rather than the desirable type of clergyman. There was no preliminary or subsequent training. It was a catch-as-catch-can experience, both for the Army and for the chaplain. Or, as an old colonel once said, "We catch 'em and then have to can 'em." There was little, if anything, in the Army to help or encourage a chaplain in his work. Much was expected of him, but the tools of his trade were denied him. There were no chapels, no equipment; and commanding officers, so often shy in matters of religion, were at a loss to know what to do with or for a chaplain. As a result, he often seemed to be idle, and was detailed on all sorts of odd jobs. He was Post Exchange officer, survey officer, summary court officer, school officer, E. & R. officer, director of athletics, etc. In a word, he was a utility man, and became valuable only to the extent in which he forgot what manner of man he was ordained to be. He rarely heard *from* or *of* one of his kind, and more rarely met one. Such an assembly as you have here these few days was undreamt-of, either by himself or by those who apparently were unconcerned about the real import of his presence and his work in the Army.

Primarily and essentially the purpose of a chaplain's life and work in the Army and in its various components is Divine worship. This must precede and determine all his other religious activities, and it must justify those secular activities which seem necessary in the performance of his duties. From this chief purpose his eye must not shift; his step must not waver. "The light of thy body is thy eye. If thy eye be single, thy whole body shall be lightsome."

Worship is an Anglo-Saxon word meaning the state of worth or the degree of worthiness. Naturally, the term also implies recognition of this worthiness, our reaction in mind and sentiment to its existence, and an outward manifestation by speech and act of its significance. Worship is in proportion to the nature and degree of worthiness recognized in its object. Strictly speaking, only a living person can be the object of worship.

Divine worship, therefore, is the recognition of the supreme and infinite excellence of God and the intimate union of our whole being with that excellence by complete submission to it. Divine worship is the highest and noblest and most fruitful act of human intelligence and will power, and when properly performed it is the inexhaustible source of all the strength, comfort, joy and happiness which human nature needs and craves.

Divine worship must be internal and external,

private and public. We are admonished to "worship in spirit and in truth." Otherwise our religious acts are meaningness, if not hypocritical. We become as "sounding brass and tinkling cymbals." "These men honor me with their lips, but their heart is far from me." On the other hand, worship without manifestation by speech and act dissipates itself into thin air and becomes formless, powerless and fruitless. Man is not an angel, and his being must express itself in a mysterious combination of matter and spirit. Man must recognize the material element in his nature. In this world he cannot rid himself of it and live; he can only live to leaven it with the spirit which God has breathed into him.

Divine worship must be private and public. Despite appearances, no man is greater on the rostrum or in the pulpit than in the seclusion of his own study or oratory. The state of his soul isn't changed by the circumstance of place. What he hasn't accomplished in himself he can't accomplish in others. He can't impart to another man an idea which he himself does not possess. He can't *push* others nearer to God; he must *lead* them. He can't direct men into the Kingdom of Heaven; he must make footsteps for them to see and follow. "As a man thinketh, so is he." "Out of a full heart the lips speaketh." The chaplain, by years of study, meditation and practice, disciplines himself in the worship of God.

From private worship man expands to public worship. He is a social being, and his religious acts, like much of his living, must be public and in common with others. Only God can live alone and still find happiness in fruitful activity. Man is not sufficient unto himself in anything. In Divine worship, as in industry, he finds it not only helpful but necessary to have his fellows with whom to share co-operation. His power in all things is multiplied by the number of men he can touch and keep step with.

It is natural, which means it is the Divine Will, that men who believe in the same God and experience toward Him the same sentiments of adoration, gratitude and love should assemble to praise and thank Him. Society as such has a duty to render to God the honor due Him. Through group or public worship we obtain from God kinds and degrees of blessings altogether unobtainable by individual action. "I say to you, that if two of you shall consent upon earth, concerning anything whatsoever they shall ask, it shall be done to them by my Father who is in heaven. For where there are two or three gathered together in my name, there am I in the midst of them."

Divine worship consists principally in acts of adoration, thanksgiving, petition and propitiation.

To adore God is man's first and greatest duty and also his highest privilege. To adore God is an act of strict justice and honesty. We have deep admiration for a man with a full sense of justice; we trust him; we confide in him; we love him, and God, who is a living person, is infinitely more responsive to the virtue of justice in us than we are to the same virtue in each other. God immeasurably excels all men by His infinite dignity and perfection, by His boundless power and dominion, by His infinite love and goodness. Hence, at all times and in all places and under all circumstances man is dependent upon God, and as a rational creature he should consciously and freely, by internal and external acts, acknowledge this dependency.

Joined to this act of adoration is a profound admiration and praise of God's infinite perfection, the soul becomes suffused with a great love, and man humbly and unreservedly submits, consecrates and resigns himself to God as his first beginning and last end. Adoration, therefore, is the most excellent and precious homage that God can receive from creatures endowed with reason, and it is the most noble act and most fruitful union that mere man can and may consummate.

Following such adoration and its consequent union of being, man is moved to express gratitude and thanksgiving. This he may do in his own feeble words welling up from the depths of his rejuvenated spirit, or he may use scriptural phrases and verses packed to bursting with the thoughts and feelings of the spiritual geniuses who crowd the ages back to the Garden of Eden. "What shall I render to the Lord for all he hath rendered unto me." "Let us speak in psalms, and hymns, and spiritual canticles, singing and making melody in our hearts to the Lord; giving thanks always for all things."

Divine worship also includes petitions. "Ask of me and you shall receive." God has made us to his own image and likeness. He has shared with us His power and perfection for His own

glory and our immortal happiness. In His boundless power and goodness He is the inexhaustible source of every good and perfect gift in Heaven and upon earth. Only a used gift is a fruitful gift, and our intelligence, our free will, our power of petition were given us not to inform God of our wants, but to exercise ourselves in the science and the art of making decisive choices as co-workers with Him in forming our characters and determining the pattern of our lives into eternity. The nature, the power, and the real purpose of prayer are little known or are tragically misunderstood by many. He who learns the secret of prayer is master of this world and the next. Divine worship is prayer in its highest and most effective form.

Finally, in worshipping Almighty God man must include propitiation. He is a sinner. He has struck at God. He has bitten the hand that feeds him. He has taken God's choicest gifts, misused them, marred them, smeared them, and then cast them back at Him with insult, contempt, and unspeakable ingratitude. God's infinite love does not need propitiation, but the man who has shriveled his capacity for Divine love by the searing, astringent action of sin must apply the antidote provided by the never-failing mercy of God. If a man takes poison into his stomach he must pump it out or die. A poisoned stomach disgorges even wholesome food. The sinner is in a bad way until he returns to the touch of the Creator who gave him life. "Do penance, or you shall all likewise perish." "Be converted and depart from your idols, and turn away your faces from all your abominations." "Let the wicked forsake his way, and the unjust man his thoughts, and let him return to the Lord, and He will have mercy on him, for He is bountiful to forgive." Divine worship is a way of penance and a return to the source of life.

With all respect and in a spirit of kindness, but still as a matter of plain fact, I used to wonder why military superiors were so frequently apathetic toward the spiritual interests and welfare of their subordinates. Of course, there were glorious exceptions, and today these exceptions are growing to a significant majority. Commanding officers are realizing that the condition of a man's spiritual powers determines the quality, the validity and the force of his every thought, word and action. Military efficiency isn't the object of religious teaching and training, but the relationship between the two is vital and decisive. "Seek ye first the Kingdom of God and all these things shall be added unto you."

The chaplain's place in a military organization is determined by the human obligation of worshipping God. He is not merely a social solvent, a welfare agent, or a moral scavenger, necessary as such persons and their tasks must be at times in handling problems peculiar to any community or large organization. Consequent upon the utter need of his presence for the purpose of Divine worship, his auxiliary duties cover a wide field of activity. In his mind and in his God-given task he makes no distinction between officer and enlisted man, or between the uniformed husbands and their wives and children. Custodian of the gifts of God, he is no respecter of persons. Servant of the Most High, whose commands he obeys, he feeds the hungry, clothes the naked, shelters the homeless, visits the imprisoned and the sick, admonishes the sinner, instructs the ignorant, counsels the doubtful, comforts the sorrowful, prays for all men, and buries the dead. And there are times when his proper place is at the head of the column, shoulder to shoulder with his commanding general, the two together making a combined and inspiring symbol of spiritual and earthly power and leading the way as living examples of those virtues and traits of character without which no army can march to victory and no man can enter into the Kingdom of God.

The chaplain has a noble task and a great privilege, and if he is wise he will focus his mind and concentrate his efforts on teaching and training his people to worship God in thought and in deed, in private and in public.

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"Two men went up into the Temple of God. One went to listen to the music critically, as he would listen to a concert, and to see if the preacher would be able to say some new thing that day. The other went to worship God, and the music seemed to him fitted to help the soul rise as on eagle's wings; and the simple word of the preacher seemed to him the word of God coming from the Father through a brother's heart. And all the week God seemed nearer to him because of that hour in the Father's house."—H. W. GIBSON in *Boyology*.

# What Does a Chaplain Do?

*By* CADET H. N. BLANCHARD, JR.

A SURPRISINGLY large majority of the officers in the Army have very little idea of the amount and variety of work done by an Army chaplain. This fact has led many to believe that a chaplain works only on Sunday and has a vacation the rest of the week. The truth is that while the line officer usually works five and a half days per week, the chaplain works seven. Of course Sunday is his busiest working day. The morning is taken up with Sunday School for the children and young people of the post, and the regular Church Service. Sunday afternoon the chaplain conducts a service for the prisoners in the guard house. On most posts there is also an evening song service. The preparation for and conducting of these services takes a large part of the chaplain's week.

The post chaplain has the same ecclesiastical duties to perform for the command as the civilian minister has for his pastorate. There are occasional marriage services, baptismal services, and military funerals on every post. The chaplain makes several visits to the post hospital during the week. He is always on call in case of a serious illness.

At one time the chaplain was usually made the recreation officer for the post. Although regulations now prevent taking this additional duty, the chaplain carries on some social and recreational activities. He frequently has charge of the post library. He sometimes promotes dances and outings for the enlisted men. During the summer his field is enlarged by the presence of Citizen's Military Training Camps and units from the Reserve Officers Training Corps, the Organized Reserve Corps, or the National Guard. In addition to his activities on the post, the average chaplain has many outside contacts. He is invited to preach in the local churches, to join civil and fraternal organizations, and to participate in patriotic activities. In this way the chaplain may serve as a link between the civil and the military.

The amount of work that a chaplain does depends on the size of the command, the type of commanding officers he has, the number of civilian contacts that he makes, and the energy of the chaplain himself. But wherever he is stationed the successful chaplain has a very busy week.

★ *This article was written by the son of a Regular Army Chaplain.*

# The Problem Cases

*By* CHAPLAIN ROBERT C. PERRY, JR.

I (Paul) beseech thee for my son Onesimus, whom I have begotten in my bonds: Which in time past was to thee unprofitable, but now profitable to thee and to me.—Philemon 10, 11.

PROBLEM cases are a vital phase of any chaplain's work, for they cultivate anew the seed of human kindness in healing the hurts of humanity. Men of the problem class are slow to accept this need, but as chaplains it is our responsibility to look upon these men as "boys grown tall" who need the counsel and guidance of one who possesses love and understanding. Approaching a problem case with this attitude is as profitable for the one giving counsel as for the one seeking help.

Of course, it is true that each case is as different as the individual concerned; however, from my personal experience I find that the problem cases come from three general groups; namely, poor home environment, the self-centered child, sex life.

Last year a Dallas newspaper carried a news story so similar to one of our problem cases that I shall use it to illustrate poor home environment

as an outstanding cause for many problem cases. In essence the story is this: A small, ragged, undernourished boy was noticed limping in a downtown street. Being questioned by a city policeman, it was learned that the lad had been beaten most cruelly the evening before by his parents when he arrived at his boxcar home on the bank of the river. He had come home with only four cents. The parents made it a habit of sending the child out to beg or steal anything possible for the family. If his gain did not meet the expectation of the parents he was beaten. I grant you this may be an extreme case, but any home which does not teach honesty and does not stress high ideals to its children will produce problem cases. These are the ones who have never had the opportunities of life. They need to be trained in self-reliance and to be taught the high ideals of life.

The opposite to this is the fellow who has been reared in one of our better homes and who has always been mother's pet. Humored, spoiled, petted, his selfish desires are always dominant. After he has grown to manhood and has gone out into the world these influences remain; it is difficult for him to realize that the rights of others must be considered. It is he who often sees no harm in taking possession of another's tie, shirt, or other possessions which appeal to him, and who feels that special privileges should be granted to him.

The third major factor contributing to problem cases is the attitude and lack of training regarding sex life. A chaplain who is guiding an individual in the molding of a wholesome character must not omit this important training. The so-called social diseases are not to be dealt with by the medical profession alone as a functional and organic disorder. They are to be considered as a moral issue and should be dealt with by the clergy as such. Undoubtedly no one has seen a lower animal with such diseases; they are the outgrowth of man's sin. Sex is natural and important in one's life; however, just as any other function of the body, it must be controlled. Recreation which is rightly directed tends to improve the undesirable habits of the individual and to direct these habits into the natural channels. Morale is developed in this way.

Each case, regardless of the cause or causes involved in it do not only help in that particular case, if a life is transformed, but also aids to improve the morale of the entire group. Right living is contagious and its influence spreads from one person to another, from persons to groups, and from groups to larger groups. For this reason alone it is most desirous for problem cases to be corrected, and for an unprofitable life to be made profitable.

Is the value received worth the cost of time, trouble, hindrance, and humiliation? The Apostle Paul found that it was. Jesus, Himself, dealt with problem cases during all of his ministry. Many New Testament scholars proclaim Paul as the most Christ-like character in the New Testament. For me he is the greatest writer after whom I read.

The short one-chapter letter written by Paul to Philemon presents a problem case and its solution. With a knowledge of the historical setting and the slight use of the imagination this problem case might be interpreted in this manner:

Onesimus, the slave of Philemon, had been trusted in his master's household. But as he went in and out of the house he had seen some valuable jewels which belonged to his master's wife. Onesimus thought of his being free with money to spend. So one dark night these subconscious thoughts got the better of him. He made his way to the room where the jewels were and lifted them from the case. The natural thing followed; Onesimus deserted his master's house and town. In the midst of the busy city of Rome he felt himself safe and secure. Disposing of the jewels was an easy thing at the sign of the three balls where the pawnshop keeper gave him small money for the value received. However, Onesimus had reached his goal. For some weeks he lived in plenty in the colony of runaway slaves. Then the money gave out and try as he would no job could be found by a deserter slave. Discouraged and disappointed, Onesimus concluded that he was no longer free and that his only way of escape was to throw himself into the Tiber River, as some one hundred and fifty thousand runaway slaves did during the first century. While walking by the river he overheard a guard talking about Paul. The mention of the name of Paul gave Onesimus new courage, and he determined to visit Paul—just as many men go to the chaplain.

Paul received him not as a castaway, but as a fellow brother. In the most kindly and friendly way Paul took him into his home, fed him, cared for

him; and led Onesimus to tell him the whole story —Paul knew that in order to deal with a problem case the truth must be told. After several days together Paul, through his life and deeds toward the castaway, led Onesimus to a surrendered Christian life. It was after this had taken place that Paul wrote the letter, as we have it in our New Testament, to Philemon. In this short letter we find Paul interceding in behalf of this unprofitable slave and now recommending that he be taken back by his master. Not as he was before but on a higher level. The life of Onesimus had been transformed into a trust disciple of Christ through the servant Paul.

Problem cases regardless of their nature are never satisfactorily solved unless the inward being is transformed. For a chaplain to serve as did Paul he must think of no case as hopeless. Many of the cases may be difficult with which to deal, they may be unpleasant and provoking, but by redirecting and rehabilitating one life more real good has been done than can ever be measured. The unprofitable life changed into a profitable one influences and stimulates the desire for higher living and transformed life in those of his associations. The returns are great, even though the costs are high. No phase of the chaplain's work is more important than with problem cases.

The message of a chaplain, who has recently had his whole being involved in a real problem case, is always more vital to his audiences.

# A General Looks at the CCC

*By* MAJOR GENERAL H. A. DRUM, U. S. Army

*To the Civilian Conservation Corps,*
*Sixth Corps Area:*

I. A Civilian Conservation Corps Problem.

Are we grasping fully all opportunities associated with this national project? Are we developing to the best of our ability the mental, physical and moral qualities of enrollees, individually and as groups? Such developments are a prime responsibility of the supervising personnel.

Enrollees come from all walks of American life —some from an urban population and others from suburban surroundings—resulting in a varied viewpoint of life. Practically all have accepted enrollment to meet personal and family financial distress and, naturally, are influenced by the mental and physical strains associated therewith. Many have had few opportunities for academic and vocational education; some fail to understand the importance of physical development, clean and healthy bodies and the contrast between neatness and slovenliness; others are unfamiliar with the amenities that inspire pride, success, happiness, fellowship, courtesy, etc., in our American life. A few do not recognize the value of individual loy-

★ *Major General Hugh A. Drum, Commanding the Army Sixth Corps Area, which comprises the states of Illinois, Michigan, and Wisconsin, has just completed a thorough study and inspection of the CCC camps and activities in this corps area and has formulated his basic directive for the improvement and operation of CCC activities.*

*It is to put into effect some of his ideas relative to the building up of mental, physical and moral qualifications, and the citizenship responsibilities of the enrollees, and to bring home to each enrollee the opportunities of the CCC, that the directive herein set out was issued. This directive will be the basic policy on which the training of the 26,000 enrollees in 139 camps in this corps area will be based.*

*General Drum, who as Deputy Chief of Staff of the Army assisted in initiating the operation of the CCC activities of the War Department for the whole United States during the first two years of CCC existence, has been among the leaders of the country to appreciate the vast opportunities of the CCC for the betterment of the youth of the country.*

alty and *esprit de corps,* and many fail to realize the fundamental principles of good citizenship and the patriotic service demanded thereby. The future outlook on life and the standards of living of the thousands of enrollees coming under the supervision of the Army and technical services will be greatly influenced by the knowledge, habits, demeanor and spirit acquired during their enrollment in the Civilian Conservation Corps. In these and kindred fields are to be found many opportunities for serious study and effort on the part of all, but especially on district and camp commanders.

I am of the opinion that these subjects present a proper field for our efforts and that suitable guidance along such lines will insure each enrollee a happier view of life, better prepare him for the problems thereof, and cause him to take pride in his personal appearance, manners and conduct. As a result, the Civilian Conservation Corps will be a better place in which to live and work, and the enrollee will return to his home better qualified to secure fruitful occupation.

In furtherance of the foregoing, all enrollees will be instructed and encouraged to excel in the following special subjects:

II. CCC—Citizenship—Courage—Cleanliness.

*a. Citizenship.*

1. Duty and Service. Patriotism is of value only when activiated by an intelligent determination to prepare oneself to participate wisely in the functions of government. All enrollees have the duty of understanding the fundamental principles of our national and state governments and the responsibilities resting upon each citizen thereof. They should realize their personal duty relative to local and national governments and in the preservation thereof. This applies to local governmental and economic questions, as well as to the supreme constitutional duty of "common defense" of the Nation. The enrollee should seek opportunities to devote his personal services for the benefit of his government.

2. Loyalty. Loyalty is the trait of fidelity which one owes according to unwritten law—to conduct oneself according to the dictates of comradeship, team play, proper reasoning and attention to duty, and with a consideration of the needs of others and demands of authority. This is a trait sought and rewarded by every employer and is a significant indication of a strong determined character and courageous individual. It is cultivated by association with persons of high ideals and by the emulation of leaders in performance of duty. Loyalty extends from the officers and leaders to enrollees, and from enrollees to the leaders and officers under whom they serve.

*b. Courage.*

1. Basis. Courage is a characteristic that prompts resourcefulness and the ability to overcome mental and physical difficulties and dangers and to show consideration for others.

2. Mental Courage. Mental courage is developed by educational, vocational and moral training to insure self-confidence and a determination never to fail. It fosters the seeking and grasping of opportunities to advance one's position in life, the appreciation of the value of firmness, fearlessness, straightforwardness, honesty, thoroughness in understanding and performing all tasks—loyalty to one's family, group and government and the team play connected therewith.

3. Physical Courage. Physical courage includes the development of the body, muscles and internal organs to insure such health of mind and body as will prolong life. It creates the confidence necessary to meet and overcome the problems of everyday life and to withstand hardships. It develops an attitude of mental and physical fitness and alertness which impresses others favorably. See Section III.

4. Consideration. Associated with courage are the traits of courtesy and consideration for others —respectfulness, politeness and allegiance to comrades and those in authority. It includes cultivation of the habits and manners of life which mark the individual as a "square shooter," as reliable under all conditions, and the possession of a disposition to meet problems with a calm and happy demeanor.

5. Resourcefulness. Courage includes resourcefulness which is cultivated by constant and keen observation and investigation of one's surroundings, daily happenings, and devices, methods and means employed. Enrollees should develop facility in creating expedients to meet emergencies.

*c. Cleanliness.*

1. Inside and Out. A clean life, combining

clean thoughts inside, and a clean, neat outward appearance, is a fundamental factor in creating traits of courage and good citizenship. Associates and employers gain first impressions of enrollees by the neatness and erectness of their outward appearance and by their language and manner of speech, as well as by the views expressed. The enrollee should cultivate habits essential to these ends.

2. Personality. Personality may be defined as an outward expression of an internal urge to render a useful service and of an intelligent, aggressive and determined spirit. Personality is not dependent upon physical prowess, riches, or a superior station in life. Its acquisition comes from the traits indicated above and is mainly dependent upon conscientious effort. Develop personality, as it has an important bearing in everyday life and makes for a better understanding of good citizenship, courage and cleanliness.

III. Physical Development.

The age of the average enrollee makes the benefits of physical development especially important. While such sports as baseball, boxing, running, swimming, etc., are desirable and beneficial, methodical physical training is needed and is the greatest aid. Explanation and sound systematic training, imparted individually and in groups, will insure a more permanent correct posture and a longer life than spasmodic sports. The foundation for a physique that may prolong a person's life can best be developed at the average enrollee's age by such systematic methods. He should be taught how to stand and walk so that his functional organs may operate normally, to carry his shoulders correctly to permit proper expansion of his lungs. A tendency towards distortion of the straight line of the back should be corrected by exercises. This manly appearance, when attained, will be a pride to the enrollee and an assurance that his first contact with a prospective employer will be favorable.

The system of physical development set forth in Basic Field Manual, Vol. I, Field Service Pocketbook, Chapter 4, "Physical Training," will be pursued in all camps occupied by Junior Companies.

IV. Learn a Trade.

Education, vocational, trade and job training are available in all camps. The Army and the technical services have facilities by which an enrollee may learn practically any trade. He has the opportunity to take the training to become a carpenter, plumber, cook, waiter, welder, typist, machinist, auto and tractor driver and mechanic, clerk, storekeeper, first aid assistant, section leader and many other useful positions. No enrollee should complete his enrollment without acquiring the fundamentals of some useful trade.

H. A. Drum,
Major General, U. S. Army,
Commanding.

# The Set of the Sail

*By* CHAPLAIN ALBERT N. CORPENING

In 1933, Congress passed a bill that authorized the President of the United States to authorize the observance every May 22 as Maritime Day. Since that date fell on Sunday this year, President Roosevelt proclaimed Monday, May 23, of this year as Maritime Day. The observance of this date followed close upon an appropriation of a billion and a quarter dollars this year to be used over a ten-year period in the construction of five hundred merchant vessels of a type that could be used in war should they be needed.

The earliest record of ships that we have is nearly 3000 B.C., in ancient Egypt. Pictures show them at that early date made of sawn lumber and having both oars and sails. Two thousand years later, the Phoenicians used a similar ship in the Mediterranean. They improved upon the style, however, and devised a warship with both oars and sails that was the dominant type for another two thousand years. The use of both oars and sails continued into our Middle Ages, at which time the oars dropped out, sails having won the day.

Columbus crossed the Atlantic in the "Santa Maria," a ship ninety feet long and having a deck. The other two ships with him were smaller and had no decks. When the "Santa Maria" sank near one of the islands in the Caribbean, he was glad to grant a part of the men the privilege of staying on the island so that the others could return in the remaining boats.

Sails only were used by Columbus and his men. Steam was not used for motive power to much extent before 1543 and was not successfully used on ships until the days of Robert Fulton in 1807. The first transoceanic voyage ever made under steam propulsion was the American steamer, "The Savannah," which set sail from Savannah, Georgia, May 22, 1819. Our National Maritime Day is in commemoration of this event.

It was 1840 before any attempt was made to use steam on regularly scheduled trans-Atlantic ships. On July 4, 1840, the British and North American Royal Mail Steam Packet Company started the "Britannia" across the Atlantic. She was a giant ship, 207 feet long, 1150 tons, and had steam engines with 740 horsepower. She was fast, nearly nine miles on hour (8½ knots), and made the trip from Liverpool to Boston in fifteen days. Her engines used thirty-eight tons of coal a day (570 tons for the trip), and still had room for a few passengers and some freight. Assisting the engines were sails.

The struggle between steam and sails continued until about 1888. Who was willing to risk being stranded on the ocean with a new-fangled steam engine?

Another innovation in trans-Atlantic travel was the use of iron in the construction of ships. This began in the late 1850's and early 60's. People were not sure they would stay on top of the water. Beginning with small amounts, shipbuilders gradually increased the amount until entire vessels were made of metal. Refinement of iron ore into steel made possible much lighter vessels with even greater strength than when iron was used. The rivalry between wood and iron continued until near the close of the century.

The speed and style of ocean-going ships changed with the use of steam for power and steel in construction. The English "Mauritania" travelled at 26 knots per hour; the German "Bremen" makes 27 knots; the Italian "Rex," 29 knots per hour, propelled by oil-burning turbines, and the French "Normandie," 30 knots. The highest speed yet attained in ocean travel was made by a portion of the American navy when it left our Pacific coast in search of Amelia Earhart. Its average speed for this trip was thirty-three knots.

It is a far cry from the ninety-foot ship of Columbus to the eleven hundred-foot ships of today. What the future holds is foreshadowed by the use of flying ships over the Pacific and over the Atlantic. Such ships are not limited in size by the size of available landing fields; they land on the ocean and rise from the water. Regular trips have been made over the Pacific by the "China Clipper." The 72-passenger Boeing "Atlantic Clipper" is now almost ready for scheduled flights. A Seversky 60-passenger ship is under way, and a 120-passenger airship for Atlantic travel is already projected by him. Such ships will reduce the span of the Atlantic to less than a day. It is being confidently forecast that 600-passenger flying ships will be crossing the Atlantic in our 1950's on a twenty-hour schedule. I am personally inclined to think that ships of this size will be like the ships on the water in that giant size ships do not pay. Such a 600-passenger type would be as long as a battle cruiser and would have a wing spread equally as great.

Let us turn our thoughts to sailing ships again.

> One ship sails east, another drives west,
> While the self-same breezes blow;
> 'Tis the set of the sail, and not the gale
> That bids them where to go.
>
> Like the winds of the sea are the ways of fate,
> As we journey along through life;
> 'Tis the set of the soul, that decides the goal,
> And not the calm or the strife.
>
> —*Rebecca Williams.*

Some of those now present are going directly toward the rocks because your sails are set that way. Others of you will enter some harbor because your sails are set toward a harbor.

Two men have equal educational opportunities, are from the same family, are in the same general environment; one will land in the penitentiary; the other will be in some honored profession.

> 'Tis the set of the sail, and not the gale
> That bids them where to go.

Two men are from the same economic level, live

in the same community, have equal opportunity to work and get ahead. One is thrifty and industrious; the other becomes a bum.

'Tis the set of the soul, that decides the goal,
And not the calm or the strife.

In 1911, a ten-year-old boy carved his name in this fashion, "Claude Pepper, United States Senator." This spring, the Democratic primary elections were held in Florida. The man who won the nomination from Florida was one of Florida's present United States senators, the Honorable Claude Pepper. In 1911, he set his sails. The same winds that were blowing in his sails were also blowing in the sails of other boys and men who were growing up and living in the same section.

'Tis the set of the sail, and not the gale
That bids them where to go.

In my graduating class in college were two men who had learned to read and write after they were twenty-five years old. They set their sails at that late age and are successful ministers today. I know a man who set his sails in 1924 for one of the most difficult professions to attain because of the time involved and the cost. He began his high school work after having been out of school for a number of years. He is today a surgeon. I have been associated with hundreds of young men who set their sail early and attained their profession without loss of time. I personally know several hundred others who never set their sails and are today like a sailboat on the ocean that is carried a little ways in any direction the wind blows and not very far by any wind. They are drifting with the ocean currents and move with the tide.

I am tempted to say that it would be better to set the sails and go on the rocks than to be mere drifters. Of course, it is a poor sailor that goes on the rocks. It is a poor captain that cannot follow his compass, a poor mariner that does not know the directions from the signs in the skies.

Let me suggest that every one of us select a religious goal, a character goal, an occupational goal, an economic goal, and a social goal and set our sails for their attainment.

One ship sails east, another drives west,
While the self-same breezes blow;
'Tis the set of the sail, and not the gale,
That bids them where to go.
Like the winds of the sea are the ways of fate,
As we journey along through life;
'Tis the set of the soul, that decides the goal,
And not the calm or the strife.

# Report of the President to the 13th Annual Convention

*By* CHAPLAIN ARLINGTON A. McCALLUM

ONE of the first tasks of the Executive Staff was to elect an Editor of THE ARMY CHAPLAIN and a Secretary-Treasurer. This was necessitated, due to the death of Chaplain R. Earl Boyd. A report of these officers will indicate how successfully they have accomplished their work.

Too much credit cannot be given to the members of the Executive Staff who respond to every call. Some of them travel long distances and at considerable expense to attend the meetings. We have attempted to carry on the activities of the Association, to extend our sphere of influence and to set forth the work of chaplains in such fashion as may command the respect it deserves.

★ *Report of the President to the Thirteenth Annual Chaplains' Association Convention.*

You will note that no Regular Army Chaplains are members of our Executive Staff. This is not an oversight but a well-thought-out policy of the Association. We function independently of the Office of the Chief of Chaplains. The reason for it is that the Office of the Chief of Chaplains and those under his jurisdiction may not be held accountable by the War Department for any action that we may undertake or for any matter that we may fail to approve. You will understand, however, that there is the closest sort of co-operation

and that unless the Chaplains' Association functions as an aid to the Chief of Chaplains' Office, it fails of its purpose.

The promotion of the Chief of Chaplains is still in the lap of Congress. The bill came up for a hearing before the Military Affairs Committee of the House. Various groups spoke on its behalf: Weaver on behalf of the Federal Council of Churches; Major Bettleheim for the M. O. W. W.; your President for the Chaplains' Association. The War Department was represented by a member of the General Staff, who opposed the bill. In order that you may have clearly in mind the point of view expressed by your President, I am quoting a part of my report which is in the Congressional Record:

"One of the subjects that came up for discussion at our Convention in St. Louis, 1936, was the promotion of the Chief of Chaplains of the Army. This promotion was desired for two reasons:

"1. It was the mind of the Convention that some of the unfavorable criticism of the Army and of Chaplains, coming from religious groups, arises from the fact that religion in the Service seems to be a matter of secondary importance. Support is given to this belief when the Chaplaincy set up does not compare favorably with that of *other professional branches*. The criticism seems to be a discrimination, not so much against Chaplains as such, but against what Chaplains stand for, namely, religion. The promotion of the Chief of Chaplains would indicate the War Department's commendation of religion in the Army.

"2. Rank of some kind is necessary in order to fit the Chaplain into the military establishment. A Chaplain does not hold rank in the sense that he exercises command. He is commissioned a 'Chaplain, with the rank of,' meaning that he gets the pay of such grade. No sincere Chaplain regards rank as essential to the success of his work. Since rank is necessary, then the Chaplaincy should be placed on a par with the other branches. If the Chief of Chaplains is so promoted, every member of the Chaplaincy would feel an obligation to make his religious influence more dominant for the men in the Service."

Action on this matter has been delayed. Efforts are now being made to have it brought before the Military Affairs Committee for action.

For those who are to assume responsibilities for the carrying on of the Chaplains' Association, it may be worth while to point out some possible dangers. We have learned something from the experience of the past few years which may be helpful in guiding the policy of the Association in future days.

1. Our mailing list must never at any time be given for use for others.

2. All agreements with hotels, chambers of commerce, etc., should be put in writing.

3. Our Convention, according to hotel men, is just the size that they desire to accommodate. The result is that all sorts of overtures are made.

It is enough to point out that those approaching for privilege are usually promoters—more anxious to promote their own wares than the Chaplains' Association.

As a Chaplains' Association, we are very much up to date. This year we revise the constitution. For the past few years we have been erring in some minor matters. The real reason for the revision of the constitution is to increase the membership of the Executive Staff, that there may be representatives on it from each Corps Area. This ought to increase the usefulness and the scope of the work of the Association. I trust that you will give this matter very careful consideration and back up the efforts of the committe who have it in charge.

The election of this enlarged staff means a new day for our Association. In order that those who are to be elected to carry on the work for the coming year may have a picture of what has already transpired and have an idea of something of the background of the Association, I have taken particular care to have present at this Convention, several of those who were very active in former years. As the work of the Association gains prestige, the work must of necessity pass into other hands. By having a knowledge of its history and purpose, they will maintain the dignity of the Association and enlarge its usefulness.

Send your dues for The Chaplains' Association of the Army of the United States to Lieut. Col. A. S. Goodyear, AG-Res., 1630 Concord Avenue, N.W., Washington, D. C. This entitles you to THE ARMY CHAPLAIN.

# The Preacher Looks Into the Mirror

*By* DR. CLARENCE J. WILLIAMSON

A FRIEND recently said to the writer, "It always used to amuse me to hear you talk of a 'widow woman.' I always wondered what other form a widow there might be." That prompted an apologetic smile, for that expression used in boyhood has hung on to memory until it seems very difficult to overcome it, in spite of promptings against it both at home and abroad. Once in a while it will slip out in spite of a mental guard against it. But this recent reminder has prompted also the idea of the necessity of being *always* on guard, and the watching against mannerisms both physical and verbal.

How easily ministers slip into pulpit mannerisms; holding on to the pulpit desk as if they feared an earthquake might shake them loose; putting their hands dramatically over the eyes or the ears; keeping their hands or one hand in the pockets, or pocket; adjusting their neckties; scratching their heads, and sometimes following that by looking at the ends of the fingers expectantly; holding to the lapels of their coats, etc., *ad infinitum* and *ad nauseam*. And how unconscious they are of them! And even when reminded by a faithful wife or other friend, how often they forget!

But we are thinking now more particularly of verbal mannerisms or errors. Every minister develops certain thought forms, certain modes of expression, certain grooves in the brain, till, having said a certain thing in a certain way, it is easy to say the same thing always in the same way, or, having made the same mistake, to repeat it until it becomes a joke with the congregation. Ideas must be repeated frequently, but they should be clothed in new words each time they appear so as to avoid monotony. How many phrases we pick up that roll off the tongue mechanically, and without thought, and so produce just as little thought in the minds of those who hear. A woman said some time ago about her pastor, "He has just about four sermons and he re-hashes them to us in different shapes about every fourth Sabbath. If he would only write his sermons out, I think he himself would see how terribly monotonous his thoughts are!" Which recalls the story of the Methodist minister's son who was asked if his father ever repeated his sermons, and the boy replied, "Oh, yes, he repeats them often, but he always hollers in different places."

Stock expressions are so easily taken out of stock and retailed again and again. Dr. John A. Wilson used to rail at ministers who repeated the expression, "But on the other hand," and he would say, "It is only a goat that butts on *either hand.*" A certain minister in every sermon would repeat, "As in the physical, so in the spiritual." Another used the words, "It remains only to say," and the boys in church would whisper, "Only fifteen minutes more." There are also stock illustrations that at one time were pertinent and new, but after everyone is familiar with them, they lose all their force. More than thirty years ago I heard the illustration of Jesus' supposed conversation with Gabriel and His saying, "I have no other plan!" That was thrilling the first time it was heard, but I am not exaggerating when I say that I have heard it at least twice every year since that first time. A student at Princeton said so many visiting ministers in chapel told the story of the mother who saw ugly pictures on the walls of her boy's room at college and sent him Hoffman's "Christ," and gradually the other pictures were taken down, that after a time all the boys in the Princeton chapel would smile and nod their heads in unison with every word of the familiar clause, "They-just-didn't-seem-to-fit!"

And words that become pets and have to be exhibited many times in every discourse! Many students will remember the use of the words "of the earth earthy" by their honored president. Not long ago, just before an address by a minister, a fellow-minister said to another, "If I were a betting man I would bet you the treats that he doesn't talk five minutes without using the word 'profound' three times." And he would have won the bet. Our day meets so many "challenges," "programs," "problems," "visions," that they no longer

penetrate. "Implications," too, have become so numerous that they no longer imply. Mark Twain used to say that for the speaker to use a Greek word in his discourse was a compliment to him, and yet Greek words in a sermon, unless they are very rare and are fully explained, sound very much like affectation. Other foreign expressions that may be safely and even wisely used in a cultured and educated congregation will cause a smile in some other circumstances. A friend was telling a few weeks ago of a man in a rural church who, after a sermon in which the expression "apropos" had been used several times, asked this friend, "What did that preacher mean when he said things were 'upper toe'?"

Probably it is in prayer that most of us need to look into the mirror of words. In a certain college there was a professor who led chapel exercises in his turn, and whose prayer was so exactly the same on every occasion that the students could easily have prompted him if his mind had ceased functioning at any particular point. A writer speaks of a prayer "following a rut so wearily worn as to destroy all sense of spirituality." We have heard ministers who in their public prayers, probably to gain a moment of time to collect their thoughts as to what they should pray for next, have used at the beginning of almost every other sentence expressions like "Father," "O God," "Dear Lord." I attended a church service several months ago after which a boy told me exactly how many times the minister had used the word "Father," and of course it was the overworking of the word that caused the difficulty. An honored pastor expressed his disgust at ministers who were "always 'dearing' Jesus," saying, "Dear Jesus," "Dear Lord," in a tone and manner as if He were a member of the beginner's department—and there was considerable sympathy expressed by those to whom the pastor spoke. The second person singular that is used in prayer needs to be better mastered by many a minister, for "Thou may" and similar expressions are all too common and grate somewhat on the ear. The word "might" has come into fairly common use of late, too, and "We pray that Thou might bless us," is heard in many a church, with what sanction for the word "might" it is difficult to say. And in the closing of the prayer, the pronunciation of "Amen" with the Roman "a" cannot be seriously objected to, even though it is given only second rating, if any, in most of the accepted dictionaries. It has come to be used, of course, from the musical pronunciation where the long "a" would not be beautiful when held on a long note. However, there is one minister who lost a very acceptable call from a semi-rural congregation because, as a member of the pulpit committee said, "We liked him, but he always said 'Ah-men' at the end of his prayers, and a lot of the people thought if he were so affected that he might be in other ways, too."

Ancient and also many theological terms that were common in the sermons of our grandfathers provoke almost a smile today, and in many places they are not even understood. Those who studied the Shorter Catechism had a fair idea of the meaning of "justification," "sanctification," "grace," "vicarious," and so on, but to most modern churchgoers they are very vague in meaning and must be explained in the language of our day. Old expressions and words that once were in common use are used now only in the pulpit and might well be discarded there, words as common as "thus," "likewise," "goodly number," and so on, are examples.

One of the most difficult habits to break, apparently, is that of "uh-uh-uh" or "er-er-er," to fill in time till the right word comes to mind, but it is one of the most distressing habits for the ears of a congregation. An acquaintance of years ago, who had become addicted to the habit, arranged with his wife that whenever he was guilty of that at home, she would interrupt him with the impolite expression, "Shut up till you think what you are going to say," and as she was almost overfaithful in her interruptions he really did overcome the habit. But almost as dangerous as this is its opposite, or easy fluency. Years ago a young minister only a couple of years out of seminary said to two older men, "I am never at a loss for a word. When I need one I see several synonyms hanging there in the air and I can just take my pick." One of the older ministers surprised him by saying, "May the Lord have mercy on your soul!" He explained that such a gift (?) almost invariably led a man to depend on mere fluency rather than on real depth of thought, and caused him to think he was getting along splendidly

when his sermon was splendidly nil. A wit has suggested that "fluency," he thinks, is related to "flue," and "flue" to furnace," and "furnace" suggests hot air. The end of boy orators is too often sorely disappointing.

The mirror of grammar might be peered into in the days of leisure during summer vacation time. Why does the accusative case of the pronoun cause so many a stumble and fall when the pronoun does not stand alone, but is associated with another word? Many a man who would never dream of say, "He gave it to I," will habitually say, "He gave it to he and I," or to "him and I." A minister caused a shudder in a ministerial meeting less than a year ago by saying, "He met she and her sister," yet this minister would not say, "He met she." Another said, "We pray to He who bore our sins on the cross." Association with other words does not in any way change the case of the pronoun. And is there any use in speaking of the utterly and terribly common misuse of the word or title "Reverend"? "Reverend" is not a noun, but an adjective, just as "old" is. Yet where a man would hesitate to insult a man by referring to him as "'Old Jones," he will without hesitation refer to him as "Reverend Jones." We probably cannot stop uneducated laymen from addressing us with such a salutation as "Good morning, Reverend," but we can and ought to educate ourselves out of the ungrammatical and irritating habit of speaking of a minister as "Rev. Jones," when we should say, either, "Rev. Mr. Jones," or else insert his initials in place of the "Mr."

The pronunciation of individual words will trip up the very best of ministers at times, and yet the dictionary ought to be consulted every time we are in any doubt. "Economic" with the short "e" is allowable as a secondary pronunciation in Webster's New International Dictionary, and in the same catalogue is "illustrate" with the accent on the first syllable, but ordinarily it might be wise for a minister to attempt to use the preferred pronunciations. Some of us are apparently in the habit of originating our own pronunciation of proper names, especially those in the Bible, but only last week a letter found reason for criticism of a minister for the mispronunciation of a geographical name, when there were school teachers and students in the congregation.

"Physician, heal thyself," I can hear many a fellow-minister say, and no wonder. However, all that the writer can say is that he confesses to a great imperfection in his own speech and pronunciation and thought, but while writing he has been looking long and earnestly into his own mirror and has found many a blemish that he hopes before long to remove.—From *The United Presbyterian.*

# The Chaplain and His Ministry to the Sick

*By* CHAPLAIN WALTER B. ZIMMERMAN

VISITATION of the sick is a privilege of the chaplain as it is of the civilian clergyman. In the Army, because of the compactness of the organization to which the chaplain is assigned, this task can be highly systemetized and most effectively performed. Of course, the chaplain makes regular visitations to the sick in the hospital. Here his services are general and specific—general, in the sense that they may seem incidental to his ministry, as such, but no less important because of their "carry-over" in influence long after the patient is returned to his regular duties; specific, in that the chaplain is the representative of the Church and when the patient is in need of the specific ministries of the Church these are his to offer. In view of this fact, the provision of Army Regulations that a chaplain shall be called immediately on the critical or serious illness of a soldier patient is a very wise one.

### GENERAL SERVICES TO THE SICK

The general services of the chaplain may include the consolation, cheer and encouragement which he can motivate. By co-operative consultation with the medical officers, nurses, and frequently the

enlisted attendants, the best techniques for this motivation may be ascertained. Primarily, the chaplain's visits should result in a development of patience on the part of the patient; if injury has been sustained, a consoling word should be uttered; and, above all, the very attitude of the chaplain should result in a cheerful, hopeful and courageous attitude for the patient. Thus, his presence will be welcomed by the hospital staff as well as the patient. In my own experience, I have been told by medical officers that the chaplain's visits may be curative and remedial, a real complement to the medical and surgical treatment being given.

The chaplain, either personally or through such assistance as he can secure, may provide reading and writing materials for patients. Reading materials may always be secured from officers' quarters, writing materials may be had from a number of sources, including the American Red Cross. If patients are too ill to write letters to immediate relatives and desire to communicate with them, the chaplain is the logical person to make this contribution to their contentment and peace of mind. Sometimes toilet articles or other personal items may have been left behind at the barracks because of the nature of the hospital reception. In these cases, a telephone message to the first sergeant or a company mate will quickly bring the needed items. All these services, while general in character and perhaps only incidentally connected with the ministry, endear the patient to the cause the chaplain represents and thus make a valuable contribution to his fuller ministry. Needless to say, these general services should be rendered with the full knowledge of the hospital staff and they should be rendered prudently, diplomatically and without ostentation.

Another general service which the chaplain may render is connected with the visits of parents or relatives of patients. Chaplains should always meet these visitors, if at all possible. Arrangements may be made with the information office whereby the chaplain will be immediately notified on the arrival of parents or relatives. This interest of the chaplain will be greatly appreciated by both the visitors and the patients and the hospital staff will give the chaplain every co-operation and facility at this point.

### SPECIFIC SERVICES OF A RELIGIOUS NATURE

Army Regulations make it mandatory that a chaplain be called in all cases of serious or critical illness. In my experience, hospital staffs have been very conscientious in the observance of this regulation. At times, the chaplain will be called when the patient is unconscious. His presence when consciousness is regained is always valuable in a general way. The rites of the Church may be required. In this case, the chaplain is the official representative of the Church. Protestant chaplains are always helpful in securing the services of a Catholic chaplain or priest, when a Catholic patient has specific need of the rites of the Church; of course, the Catholic chaplain is equally solicitious in securing a non-Catholic chaplain or minister for the rites of the Church for patients who are not Roman Catholics. Both Catholic and Protestant chaplains assist in securing the services of a Jewish rabbi or other clergyman in such cases where the need is obvious. Thus, in the specific religious services of the chaplain in time of serious or critical illness or injury, the Army regulations direct immediate and full co-operation between the hospital staff and the chaplain.

### VISITATIONS TO THE SICK IN THE HOMES

In the Army most cases of illness, especially of enlisted men, are immediately hospitalized. In a few cases, patients will be marked "quarters." The latter is true of officers and their families and the families of enlisted men to a greater degree than of enlisted men. Visitations should be made to the homes of Army personnel by the chaplain-pastor just as the pastor of a parish renders this ministry. The principles and techniques which prevail in parish work should prevail here. Indeed, they are not different from those which prevail in hospital visitation. Under no circumstance, should this ministry be neglected. If a recreational activity, a sight-seeing tour, or some other of the many activities which engage the time of the chaplain, must be neglected in order that this most important function be performed the apparent neglect will be greatly offset by the visitation to the sick in their homes.

Finally, the work of a chaplain is a many-sided task. The visitation of the sick is just one side of

this protean profession. But its importance cannot be overestimated. As indicated in the beginning of these remarks, there is a definite "carry-over" from this type of ministry. In addition to the values in the visitation itself, the patient and his friends will be greatly tied to the chaplain, to the Church, and to the "good life" by the interest shown in him during the times he is not permitted to follow his usual pursuits. How well the civilian minister is impressed with his success or failure in this respect! Chaplains should be equally impressed with the effectiveness of pastoral visitation to the sick. Then, of all times, his ministry receives a cordiality of welcome and an implication of depth and value. "Pure religion" is to "visit the sick."

# Report of the Secretary-Treasurer

Herewith is submitted the Annual Report of the Secretary-Treasurer for the period May 1, 1937, to April 30, 1938, inclusive.

ANNUAL REPORT OF THE SECRETARY-TREASURER, THE CHAPLAINS' ASSOCIATION OF THE ARMY OF THE UNITED STATES

(May 1, 1937, to April 30, 1938, inclusive)

RECEIPTS

| | | |
|---|---|---|
| Balance, May 1, 1937 | $292.49 | |
| Dues and subscriptions received by Chaplain Boyd during the period May 1, 1937, to May 18, 1937 | 103.00 | |
| Received from former Secretary-Treasurer | | $ 395.49 |
| Dues and Subscriptions received June 17, 1937, to December 31, 1937 | | 251.00 |
| Donation, Rev. Wm. S. Turner, Ch-Res. | | 10.00 |
| Donation, Rabbi B. A. Tintner, Ch-Res. | | 10.00 |
| Sale 500 copies October, 1937, issue of THE ARMY CHAPLAIN | | 23.72 |
| Finance Committee, Chicago Convention | | 3.03 |
| Contribution, Chaplain Huntington for address list | | 5.00 |
| Contribution, Chaplain G. F. Rixey, USA | | 3.00 |
| Contribution, Chaplain H. R. Fell, USA Rtd. | | 3.00 |
| Dues and subscriptions received January 1, 1938, to April 30, 1938 | | 751.20 |
| Total | | $1,455.44 |

DISBURSEMENTS

| | |
|---|---|
| Collection fee on 2 checks not included in last report of Chaplain Boyd | $ .45 |
| Pioneer Press (stamped envelopes for President McCallum) | 28.70 |
| Mrs. Caroline Boyd (services per agreement) | 25.75 |
| Postmaster (postage stamps) | .30 |
| Baumgarten Co. (rubber stamps) | .37 |
| Daly & Rogers (wreath Chaplain Boyd) | 5.00 |
| Pioneer Press (letterheads and noteheads) | 8.75 |
| Postmaster (stamped envelopes) | 2.61 |
| Washington Loan & Trust Co. (check book) | 1.25 |
| Chaplain Bach (reimbursement for express charges and return fee for undeliverable copies of THE ARMY CHAPLAIN) | 2.00 |
| Ovid Bell Press (July, 1937, issue of THE ARMY CHAPLAIN) | 195.71 |
| Postmaster (application fee for reentry at Fulton, Mo.) | 10.00 |
| Washington Loan & Trust Co. (collection fee on check) | .35 |
| Ovid Bell Press (mailing July, 1937, issue) | 5.24 |
| Ideal Printing Co. (membership cards) | 4.50 |
| Ovid Bell Press (October, 1937, issue of THE ARMY CHAPLAIN) | 176.73 |
| Ovid Bell Press (mailing October, 1937, issue THE ARMY CHAPLAIN) | 4.95 |
| Stockett-Fiske Co. (receipt book) | 1.60 |
| Postmaster (postage stamps) | 5.00 |
| A. S. Goodyear (services per agreement) | 62.75 |
| Postmaster (postage stamps) | 10.00 |
| Washington Loan & Trust Co. (collection fee on check) | 1.25 |
| Ovid Bell Press (express charges on July, 1937, issue and mailing January, 1938, issue, THE ARMY CHAPLAIN) | 6.01 |
| Ovid Bell Press (January, 1938, issue of THE ARMY CHAPLAIN) | 168.98 |
| Washington Loan & Trust Co. (collection fee on check) | .25 |
| Postmaster (postage stamps) | 5.00 |
| A. S. Goodyear (services per agreement) | 187.75 |
| Washington Loan & Trust Co. (collection fee on check) | .25 |
| Total | $ 921.50 |

RECAPITULATION

| | |
|---|---|
| Total Receipts | $1,455.44 |
| Total Expenditures | 921.50 |
| Balance May 1, 1938 | $ 533.94 |

Respectfully submitted,

A. S. GOODYEAR,
*Secretary-Treasurer.*

Audited and found correct. May 11, 1938.

JOHN F. MONAHAN, Chaplain, U. S. Army.

You will note that the report covers portions of two years. Since dues are for the calendar year our actual membership cannot be ascertained until the end of the year. However it may be of interest to you to know that there were 468 members for the calendar year 1937, forty (40) more than in 1936. So far this year there are enrolled and paid up 411 members and subscribers as follows:

| | |
|---|---|
| Regular Army Chaplains | 93 |
| National Guard Chaplains | 52 |
| Reserve Corps Chaplains | 245 |

| | |
|---|---|
| Inactive Reserve Chaplains | 13 |
| Regular Army Retired Chaplains | 4 |
| Former Chaplains | 1 |
| Naval Reserve Chaplains | 1 |
| Civilian Organization | 1 |
| Regular Army Line Officer | 1 |

We still have on our rolls 194 chaplains who were members during 1937 and who we trust will renew their memberships for 1938 at an early date. It is hoped to exceed the 1937 membership by about 200 for 1938.

On September 23, 1937, the Executive Staff voted to make dues in the Association $2 per calendar year effective January 1, 1938, for all chaplains, whether Regular Army, National Guard, Reserve, Retired, Inactive or former chaplains. Heretofore the latter three groups were assessed $1 per year. Provision was also made whereby organizations, civilians, and others could subscribe to THE ARMY CHAPLAIN upon payment of $2 per calendar year.

During the year I have recorded the proceedings of the meetings of the Executive Staff. In addition, considerable correspondence has been carried on with members, prospective members and others. Advantage has been taken upon every occasion to advance the interests of the Association. Effort is made constantly to keep expenses to the minimum. Our major item of expense is incurred in publishing THE ARMY CHAPLAIN. The cost of the past three issues has increased about 75 per cent. The bill for the April number has not as yet been received and therefore is not taken into account in this report. As you are aware the paper has taken on a more progressive appearance. Its size is more in keeping with up-to-date periodicals and the general content improved. Under the stewardship of our present editor the paper has taken on a new lease in the field of journalism. I am glad to say that THE ARMY CHAPLAIN compares favorably with other professional and technical journals and has elicited much favorable comment from many sources. It is believed that the added expense involved in publishing it is justified.

I suggest that every chaplain consider himself a committee-of-one in an endeavor to enroll all eligible members. There are some 1,600 in the three components of the Army who are potential candidates and the Association should claim them all as members. It is their organization as well as ours and we need the support and co-operation of all.

At the present time receipts about equal expenditures. This condition should be otherwise. Each year we should be able to put aside some money as a reserve to be used during lean years. We need to continue publication of THE ARMY CHAPLAIN and this reserve fund would be one way by which publication would be assured.

I commend this report to your earnest consideration and helpful co-operation.

Respectfully,

A. S. GOODYEAR,
*Secretary-Treasurer.*

# If I Were to Philosophize I Would Say:

*A man set out to build a house. He chose his location with great care. He inquired well about his neighbors. He even inquired about church and school. On the site which he had chosen he measured carefully for the ideal location for his house. There, amid a fine group of trees he would build his home. No tree would be destroyed. Even his plans were changed that the house might fit in well in this clump of trees. The foundation was well laid. The sides of the house rose. When it was time to build his roof, he noticed that, although he had measured so well, he had not counted on a tree which did not grow straight. The tree was so close to the house that it would not allow the roof to be placed over the hanging walls. The man had planned well. He had forgotten to look up. Most often people plan that way. They plan their lives carefully. This plan cannot be carried to completion. Often this is true because men forget to look up.*

# Peace and Security*

JOHN H. FINLEY told recently of a school in which pupils were required to sign at the end of their examination papers a statement that they had neither received nor given help during the examination. On one occasion a boy who was not up to the mark sat on at his desk after all the others had left. Asked by the teacher what was the trouble, he said that he was in doubt whether he could conscientiously sign the statement; he had prayed to the Lord to help him with the examination, and he was not sure whether he had received help—whether the Lord had helped him—or not. The teacher took up the lad's paper and looked it over. Said he, "I think you can conscientiously sign the statement."

In addressing you this evening on the subject of peace and security, I am sure that you, ministers of the Gospel serving in the armed forces of the United States, will not object to my approaching the subject from the point of view of one whose thought and effort are for the most part given to assisting in the conducting of the foreign relations of that country which we both serve.

In the field of objectives, your preoccupations and mine have much in common. You are concerned, as am I, with the problem of peace with good will among men. You work, as do I, upon problems relating to the welfare and the security of the people of the United States. You, however, are especially and primarily occupied with problems of human beings as such, while I am especially occupied with problems of relations between nation and nation as such—international relations.

The subject and the problem of which I am choosing to speak are of concern to each and all of us, are of vital concern to all men and all nations.

The views that I shall express will be those only of an individual. They will be in no way official. For all that I shall say, I alone will be responsible.

I shall, as we proceed, lay emphasis on what seems to me the great present opportunity of men of your calling and occupation, ministers of religion, to contribute to the solution of the problem whereof I speak.

In this context I shall ask that we think of religion not as an institution but as an agency of influence. If time permitted, it would be of interest to dwell upon contributions to the conduct of international relations which have been made by religion as an institution. To be sure, religions, or rather differences of religion, have been a fruitful sources of strife among nations. One may recall the words of Pascal, "Men never do evil so completely and cheerfully as when they do it from religious conviction." Some religions are definitely militant. Historically speaking, even the Christian religion has inspired or animated no small amount of persecution and a great many adventurings of conquest. However, Christianity as an institution has made substantial contributions toward maintenance of peace and prevention of conflict within and among nations.

The Christian religion, the churches, as institutions, have also exerted great constructive influence among and between nations through the agencies and instrumentalities of their many and varied missions to foreign lands. In a recent statement President Roosevelt said, "I did not realize until the last few years how much influence America has in the world. I did not really, deep down in my heart, believe very much in church missions in other lands. Today I do. I have seen what the American church missions have accomplished in many countries, not only on the religious side but on the side of health and of education." (Remarks by President Roosevelt at a reception of 200 Protestant ministers, January 31, 1938.)

I am thinking, however, of religion as an effective everyday influence. I am thinking of its effect upon human beings—for it is to human beings that religion is addressed and it is through human beings that, for the most part, religious influence finds expression. The same is true of political influences, which, like religious influences, in the ultimate analysis operate through human beings. States are merely groups of human beings politi-

*Address delivered by Stanley K. Hornbeck before the Chaplains Association of the Army of the United States, Thirteenth Annual Convention, Raleigh Hotel, Washington, D. C., Tuesday, May 17, 1938.

cally organized. The contacts of states are the contacts of human beings. In thinking of states, of governments, of agencies of contact, of laws, of treaties, of international relations, of the Family of Nations—we must thinks always of *human beings* and of *human equations*.

At one point at least there is complete coincidence—or identity—of the religious and the political objectives of the people of the United States. I refer to the desire for peace. Peace is earnestly desired by the people of this country. When I say "people" I mean both the people at large and those of the people who happen to be in positions of public service and responsibility.

When we seriously observe the present state of world affairs we cannot but realize that this common objective of our religious and our political thought is not being realized. As our President has recently said, "The high aspirations expressed in the Briand-Kellog Peace Pact and the hopes for peace thus raised have of late given way to a haunting fear of calamity." (President's Chicago address, October 5, 1937.)

It is obvious that we are living in a world and a period in which conditions of law and order, security and justice—however much they may be idealized—are far from prevailing. In such a world and in such a period, what methods and processes should be adopted by a peace-desiring nation? And to that end, what contribution may be made by religion and by religious leaders?

We need not here enter upon the subject of origins or causes of the various controversies and conflicts, economic, political or military, which today mar, disrupt and jeopardize relations among nations. We may consider to greater advantage actualities and objectives in the field of international relations, and address ourselves to the question: What can we do about them?

There is one immediate objective of the foreign policy of every country, namely, defense of the essential interests of the nation. No responsible official can, for a moment, deviate from the course of defending those interests. Under modern conditions every government must be concerned with world problems; but its concern with world problems arises out of and proceeds from its concern with national problems. Thus it is the business of the Government of the United States to safeguard —to defend and to promote—the interests of the people of the United States. In general, the interests of the United States are those interests, whatever they may be, which the people of the United States expect their Government to safeguard or to promote. National interests can be most effectively safeguarded when there exists intention to respect the rights and interests of other nations. On April 29, 1934, the American Government made a statement in part as follows: "In the international associations and relationships of the United States, the American Government seeks to be duly considerate of the rights, the obligations and the legitimate interests of other countries, and it expects on the part of other governments due consideration of the rights, the obligations and the legitimate interests of the United States. In the opinion of the American people and the American Government, no nation can, without the assent of the other nations concerned, rightfully endeavor to make conclusive its will in situations where there are involved the rights, the obligations and the legitimate interests of other sovereign states." In the course of a now well-known statement issued July 16, 1937, our present Secretary of State, Mr. Cordell Hull, declared: "We believe in respect by all nations for the rights of others and performance by all nations of established obligations."

It is necessary, however, that clear realization be had on the part both of peoples and of governments that solicitude should be shown by governments in regard only to interests which are legitimate. Much as the lawyer or advocate should defend only the legitimate interests of his client, so governments should defend only the legitimate interests of the peoples for whom they act. In other words, the concept of national interests should be interpreted in accordance with the Roman Law concept of Justice. "Justice," Daniel Webster said, "is the great *interest* of man on earth." (Italics added for emphasis.) Without the concept of justice, pursuit of national interests becomes simply effort toward national self-aggrandizement. Without regard for justice in pursuit of national interests it would be difficult indeed to conceive of peace as possible.

Desire for justice in international relations has long been a feature of American foreign policy, but a feature which unfortunately is too little understood in many quarters—even at home. In the course of an address at the first Hague Conference

in 1899, Ambassador Andrew D. White, President of the American Commission, said: "Europeans suppose, generally, that the people of the United States are an eminently practical people. That is true, but it is only half the truth. The people of the United States are not only devoted to practical aims, but they are even more devoted to ideals. There can be no greater error in considering the United States, or in dealing with them, than to suppose that American citizens are guided solely by material interests." In regard to the specific question of the immunity of private property on the high seas, White said in the course of that same address: "I do not say this boastfully, but I say it that you may know what I mean when I say that the people of the United States are not only a practical people, but also idealists as regards this question of the immunity of private property on the high seas. It is not a question of merely material interest for us; it is a question of right, of justice, of progress toward a better future for the entire world, and so my fellow countrymen feel it to be."

There is a warrant for believing that the present disruption of international relations generally is due to a failure on the part of some nations to realize that in relations between and among nations national self-interests must, in the long run, be subordinated to the claims of justice.

At no time, however, has it been a policy of this country not to defend legitimate national interests. In regard to nations or persons that may be inclined to disregard and violate such interests, it is obvious that, in the ultimate analysis, due consideration can be obtained only by assumption and maintenance of a resolute attitude. As the Secretary of State put it recently, "If we wanted to be insulted fifty times a week we only need to let the impression be gained that we do not protect anybody, and . . . that in no circumstances would we be disposed to protect anybody."

Is there any reason why the churches, why people devoted to the highest of ideals and principles should not perceive and realize that, as said recently by one of the Assistant Secretaries of State, Mr. Sayre, "When forces of lawlessness are abroad supine inaction in effect means siding with the evil against the good"? Mr. Sayre continued, "The strongest encouragement which can be given to lawless aggressors is to make it quite clear that they have nothing to fear from those with power to withstand them. The United States cannot afford to be a cipher at this crucial moment of the world's history. We must be resolute and [be] prepared, if necessary, to withstand the aggression of the lawless. This does not mean desire for war. . . . But it means recognition of the fact that some things are worse than fighting if fighting be in defense of life or principles." (Address by Francis B. Sayre, before the American Society of International Law, April 30, 1938.)

Most men realize and concede that there are circumstances in which resort to force is necessary and warranted. There is a tendency to put at the top of the list defense of life, a man's defense of his own home, and a nation's defense of its own soil. From that point on, opinions differ. But, are defense of life and defense of soil more important than defense of a number of other things—for instance, liberty? In any discussion of use of force there should be consideration of circumstances, objectives and methods. Whenever and wherever used, force should be made a servant of morality, an instrument of justice. In that context, the mission of religion becomes especially and peculiarly important. For, it is from religious teachings that men derive for the most part their concepts of justice—and, more broadly, of morality.

If religion and religious teaching were everywhere the same, and if all men and all nations were equally influenced thereby, moral force would suffice to regulate the conduct and the contacts of individuals and nations. But such is not the situation. There always have been and there are today individuals, groups, nations that are not taught the same things and are not equally receptive. Those who recoil from use of force should not relax—they should intensify—their efforts to propagate the highest concepts of morality. At the same time, not for one moment should they assume that those concepts so widely prevail as to render obsolete all instruments of force. At the present stage in human progress, the point upon which emphasis can be laid to most advantage is not that force should *not* be used, but that pressure of any sort, *if* used, and *when* used, should *be* used only in support of morality and toward attaining ends of justice.

In pursuit of what the present administration has appropriately designated "the good neighbor

policy," the American Government believes in, is guided by and constantly advocates respect for certain fundamental principles.

In regard to these principles, the Secretary of State has said, "We are interested in keeping them alive and keeping them fresh in the minds of civilized nations everywhere."

It was with this in mind that he said on July 16, of last year:

". . . .

"Unquestionably there are in a number of regions tensions and strains which on their face involve only countries that are near neighbors but which in ultimate analysis are of inevitable concern to the whole world. Any situation in which armed hostilities are in progress or are threatened is a situation wherein rights and interests of all nations either are or may be seriously affected. There can be no serious hostilities anywhere in the world which will not one way or another affect interests or rights or obligations of this country. I therefore feel warranted in making—in fact, I feel it a duty to make—a statement of this Government's position in regard to international problems and situations with respect to which this country feels deep concern.

"This country constantly and consistently advocates maintenance of peace. We advocate national and international self-restraint. We advocate abstinence by all nations from use of force in pursuit of policy and from interference in the internal affairs of other nations. We advocate adjustment of problems in international relations by processes of peaceful negotiation and agreement. We advocate faithful observance of international agreements. Upholding the principle of the sanctity of treaties, we believe in modification of provisions of treaties, when need therefor arises, by orderly processes carried out in a spirit of mutual helpfulness and accommodation. We believe in respect by all nations for the rights of others and performance by all nations of established obligations. We stand for revitalizing and strengthening of international law. We advocate steps toward promotion of economic security and stability the world over. We advocate lowering or removing of excessive barriers in international trade. We seek effective equality of commercial opportunity and we urge upon all nations application of the principle of equality of treatment. We believe in limitation and reduction of armament. Realizing the necessity for maintaining armed forces adequate for national security, we are prepared to reduce or to increase our own armed forces in proportion to reductions or increases made by other countries. We avoid entering into alliances or entangling commitments but we believe in cooperative effort by peaceful and practicable means in support of the principles hereinbefore stated."

Neither the American Government nor any other can hope to succeed in high objectives without the active support of those who teach, those who preach, and those who minister among the people. To make principles effective in practice it is necessary that peoples be committed, by personal understanding and conviction, to them.

The Christian religion teaches principles. It emphasizes the rights of the individual and, therefore, respect by each for the rights of others. It has promulgated a code of morality which, if universally adopted and lived up to, which bring about a régime of justice. In the light of these facts, intelligent propagation and widespread conscientious practice of the doctrines of Christianity should contribute mightily toward advancement of the cause of peace.

There is greatly needed today a strengthening of moral standards in national and international life. This can be brought about only through a strengthening of the forces of faith and conviction among human beings as individuals. For this, there must be revivification of the concepts of obligation which underlie and find their expression in the very word "religion" (*ligo are: lex,* etc.)

As said by President Roosevelt in the course of his Chicago speech on October 5, 1937: "There must be a return to a belief in the pledged word, in the value of a signed treaty. There must be recognition of the fact that national morality is as vital as private morality."

The people of this country want peace: they want above all to keep—or to be kept—out of war. The Government, the Army, the Navy, our whole citizenry, want peace. None of us have any desire whatever for war.

Let us be sure that we clearly understand what is peace and what is war.

Peace is not in itself a condition, it is a consequence. It is not something that can be created, it is something than can be brought about and be

maintained only as an incidental product of a process of eliminating causes of conflict and convincing the great majority of men everywhere that both private and public interests will be better served by their refraining from than by their resorting to use of force. It will come about automatically when conditions of peace have been created.

To have peace among men and among nations there must be peace in the minds and the hearts of men. This there will be when, and probably not until, the vast majority of men and nations find available and assured to them opportunity to enjoy those things that are called the "necessities" of life and livelihood.

War does not begin when resort is had to armed force. It begins long before that. When the stage of spilling of blood is arrived at, the process of conflict is reaching its climax. And war does not end when a treaty of peace is signed. Witness the antecedents of the World War, the World War itself, and the aftermath. War ends and peace prevails when conditions of law and order, of justice and stability have been made actual, when causes for conflict no longer exist.

It is reasonable to hope—and we are taught to believe—that such conditions will in course of time be brought into existence. It is highly desirable that all who want peace should work toward producing it. Meanwhile no nation has peace of mind, no nation feels itself secure, and every nation is devoting—or should be devoting—much thought and effort to problems of sufficiency and security.

As we look about the world, we see in many quarters—not only abroad but even in our own land—conditions making not for peace but for conflict; we see in many quarters propagation and pursuit of doctrines and policies of stark self-interest. Never in modern times has there been a greater need than now for preaching and practice, in the affairs of men and nations, of the principles of Christianity.

I would not say that the "peace effort" has failed. I would say that the efforts thus far made to achieve and assure peace have not thus far been successful. And I would ask whether this is not due, probably, in large part, to a very simple fact, namely, that the efforts have been, as to method, misdirected? Advocates of peace, workers for peace, have sought to *impose* peace. They have failed to lay foundations of peace, to build from the bottom upward. They have preached doctrines; they have not created *conditions* of peace. The Church has erected cathedrals and palaces. Has it eliminated slums? The State has erected magnificent houses of government. Has it done away with starvation? In this country we have, in the field of education, erected luxurious buildings and installed in them superb equipment; but have we instilled in the minds of students such knowledge of the fundamental facts of life, such concepts of morality and justice as enable their rare possessors to see the world as it is and to make their way through it with reasonable measure of success and fair approximation to peace of mind?

Workers for peace have made laws and have made treaties. They have created machinery of peace. They have not yet created conditions of peace.

In this country we are blessed with a marvelous inheritance. We have a huge territorial domain extraordinarily rich in natural resources. Even more valuable, we are heirs to political principles and precepts by which we set great store. There are currents of thought in the world about us, there are developments, there are activities which make it necessary that we give very careful thought to the safeguarding of our possessions and our principles. It is obvious today that the mere desire of a nation to be at peace does not suffice to make it secure.

Desiring peace, but realizing that there is no peace, this country is—along with others—arming.

There are those who ask "Why?" There are those who object. There are those who base their objection on moral grounds, on religious grounds. Let such at least remember that, speaking in a world wherein there was strife, it was none other than the Prince of Peace who said: "When the strong man fully armed guardeth his own court, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him his whole armor wherein he trusted and divideth his spoils."

The first line of our national defense should be spiritual. It should lie in character. It should lie in concepts, beliefs, faith, conviction—and in willingness to make sacrifices—if necessary even sac-

rifice of our own lives—in support of and in defense of these.

As our Secretary of State has well said: "One thing is clear. . . . The root of our tragic shortcomings lies in the realm of the spirit.

"Time and again we find ourselves defeated in efforts to improve conditions within and among nations solely because of the spirit which animates human relationships.

". . . .

"What we need today, above everything else, is a universal and firm conviction that only if the thought and action of every one of us are guided by the spirit of the Bible, can humanity win through to our ardently desired goal of happy and contented life for all; that if that spirit is cast aside or warped, disaster alone is in store for us."

The second line of our defense should be material. It should lie in development of physical strength, "preparedness." This means not alone armaments: it means fit men, fit women, fit machinery and efficient organization; it means trained intelligence; it means physical culture; it means disciplined minds and discliplined bodies; it means high ideals combined with will power, fortitude, stamina; it means coordination and cooperation; it means individual and collective fitness—plus national possession of and familiarity with weapons and machinery of national defense.

But even more than to possess equipment for self-defense do we need at this time to have a revivification of the spirit of self-reliance, of self-discipline, of self-restraint, of self-sacrifice, and of intelligent self-realization. However powerful may be our weapons of defense, if we lack this spirit we will inevitably fumble and perhaps fail in our national development and we will surely fail to command from the world respect for the ideal of international relations that is ours. Deeper than the need for economic development, deeper than the need for armaments, lies the need for cultivation of moral conviction and religious faith. Never has there been greater opportunity for the churches and the clergy to use the concepts of Christianity toward bringing about a universality of belief in peace through justice, toward giving support to programs so directed, and thus toward creating the very conditions of peace. In the midst of confusion of political creeds, of divergence in political philosophies, and of controversy and conflict between and among nations, it is through the ministry of religion that the world should hear and be asked to give heed to the perfect formula for peace.

Interpreting the voice of Jehovah, the prophet Micah declared:

"He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

# The CCC as a Factor in the Development of Good Citizenship

*By* CHAPLAIN RUSSELL S. ORR

When the Congress of the United States enacted appropriate legislation, and the President appointed Mr. Robert Fechner as Director of Emergency Conservation Work in the early spring of 1933, there was set in motion a project for the youth of America which opened doors of opportunity. The task was undertaken of enrolling 250,000 young men in Civilian Conservation Corps Camps and this number was later increased to 600,000. These young men were at the age when they were especially eager to enter upon life's work but, due to world-wide economic disorders, they found that not only were the particular occupations of their choice closed to them but also that it was exceedingly difficult to find any means of livelihood. Moreover, the parents of these young men had lost their means of livelihood so that the families were on relief rolls. This combination of circumstances presented a most discouraging outlook to American youth. Then

came the announcement of the establishment of the Civilian Conservation Corps Camps providing the opportunity for these young men to usefully employ their time and talents, earn a livelihood for themselves, aid their families, and prepare themselves for larger opportunities in the return of more prosperous conditions. Young men were quick to see the advantages of these opportunities and soon were enrolled in camps scattered over the continent. The results of this enterprise, carried out so satisfactorily under the act with the aid of the United States Army, have been gratifying to all. Among the beneficial results of this activity has been a very valuable indirect outcome, namely, the development of those qualities within these young men which build them up as fine citizens.

The development of the idea and ideals of citizenship is one of the most significant contributions of the American system of government to human progress. Conversely, it may be said that the preservation of the American system of government is dependent upon a continuation of the training of the people of this nation as responsible citizens. The American ideal of citizenship is far more than non-alien residence. It is more than the holding of certain rights and privileges which pertain to citizenship. An American citizen, in the highest sense of the term, is a person of value as an individual who has been rescued from obscurity, endowed with self-respect, dignity and social and economic opportunity—a "man" in the completed sense of the word. Such a person has responsibilities as well as rights. L. P. Jacks says, "To be a citizen is to be an actively responsible person, a person, that is, who ought to do things—a person with duties."

Since citizenship involves responsibilities it is necessary that persons have opportunity to learn of the part which they should play in a democracy. As Baldwin points out, "Education for citizenship is especially important in a country like ours where choice of rulers is in the hands of the people." Good citizenship includes responsibilities of importance in addition to the exercise of the right to vote and elect rulers. The care of public welfare should be a concern of each individual. Involved in public welfare are public improvements and public provision for education. The protection of the public health by proper sanitation and control of disease, provision for wholesome and healthful recreation, protection against destruction by fire and police protection are all matters which concern the well-being of the nation and which should have the support of every citizen. Persons untrained or unaware of these needs cannot be effective members of society. The Civilian Conservation Corps provides unusual opportunities for instruction and observation in these areas.

It is also a self-evident truth that the person who is best prepared to look after his own welfare as well as public welfare is the one who is the most desirable citizen. Such a person makes a contribution to society instead of becoming a drain upon society. There is always a need for the man who knows how to preserve his health, to co-operate with others in common tasks, and to maintain self-control. The development of individuals in these respects is another of the important contributions which the Civilian Conservation Corps has made and continues to make to young American manhood.

A proper inquiry may well be made as to just what is being done by the Civilian Conservation Corps which may be expected to produce the fine type of citizen measuring up to the standards just described. It is recognized at once that a program of work and other worthwhile activity has been substituted for idleness. One of the most serious problems confronting the nation in 1933 was the enforced idleness of millions of men because of the economic breakdown. It was all the more serious because so many of the unemployed were young men who had been educated in the public schools and who were anxious to work. Enforced idleness in their case was certain to create discontent and many other ills. This need is well expressed by Mr. Howard Oxley, Director of Camp Education, a special committee of the Vocational Division of the Federal Office of Education, who says, "We must provide educational opportunities for a half million youth. We must afford expression for their pent-up talents, bolster up their morale, strengthen good habits of health and mental development, promote pride in co-operative endeavor, and help them find their places in life." The Civilian Conservation Corps made a contribution to the development by removing the danger of idleness among American youth.

There is a much larger value to be found in this service, however, than the mere provision for

something to do. This in itself would be important, but a study of the type of activity which replaced idleness will indicate an added value. In *School Life* of May, 1935, one Henry Farr, who was a school teacher, describes his feeling of boredom with the routine of formal education and the relief which he found in a camp where instruction dealt with matters of practical and present value. It was here that he found "reality." The educational program provides for instruction in many different fields of endeavor. In September, 1935, the Vocational Division of the Federal Office of Education prepared a series of new instruction outlines on the following subjects: agriculture, auto repair, carpentry, concrete construction, conservation of natural resources, cooking, masonry, forestry, house wiring, mechanical drawing, photography, radio servicing, soil erosion and surveying. It will be seen that this constitutes a wide variety of practical vocational courses definitely preparing the enrollee for useful occupations as soon as openings occur.

In addition to these specifically instructional courses there are many other invaluable activities. A definite program of games and sports is carried out. Circulating libraries are available. Educational movies are presented from time to time. There is time for hiking, fishing and swimming. Each group of camps is visited regularly by a United States Army Chaplain who is available for conference on personal problems and who conducts religious services. The whole program is carried forward on the basis of learning by doing and is made as practical as possible. One instance, dealing especially with specific instruction in citizenship, is reported in *School Life* of September, 1935. Camp S–60, located at Chatsworth, New Jersey, was organized as a community whose members elected a mayor and a city council. These officers discharged their duties in connection with local affairs, and in this way a demonstration of principles of civics was worked out. Often debates are arranged on questions of public policy. A debate on public utilities was held between the camps at Peekskill and Katonah, New York. All of these varied activities are carried out against a background of camp life in the great out-of-doors. Life is lived in the forest, close to the earth, sky and waters.

One of the most worthwhile benefits for the developing of citizenship is the actual participation by these men in the task of conserving natural and public resources. In the improvement and development of state and national parks and in the various types of constructive work there is cultivated an appreciation of natural beauty and public possessions such as could be gained in no other way. These young men will have a profound conception of "America, the Beautiful" which will mould not only their own generation but also those that follow.

An important element in camp life which is a real contribution in the building of citizens is that of discipline and co-operation. While the camps are in control of Army officers, they are not operated on the basis of military discipline. Nevertheless, there is an orderliness applied to both persons and property which is exceedingly fine. Living quarters and camp equipment are kept in order at all times. The men conduct their lives according to regular schedules for arising, retiring, eating and other activities. This develops both health and character. Furthermore, the individual in these camps who will not fit himself into the plan of co-operative effort soon learns to do so. There is no place for the shirker. The men learn to adapt themselves to others and they learn to get on with those whom they may dislike. It is an experience in adjustment and self-reliance which every young American ought to have.

Many years ago a noted American scholar, discussing the hindrances to good citizenship, said that they are three: "indolence, personal self-interest, and party spirit." The work of the Civilian Conservation Corps is arrayed against all of these. Indolence is supplanted by industry. Personal self-interest is largely eradicated by the recognition of the value of co-operative endeavor in the accomplishment of tasks and in pleasant living. The evil aspects of party spirit are removed in an insight into the common American task of building a government of, by and for the people.

An indirect value of Civilian Conservation Corps work is its effect upon programs for adult education and the consequent development of better citizens. The expansion of educational activity along the lines of practical studies has provided experience in preparing curricula for a general program of adult work. Commissioner Zook says, "I

look upon the Civilian Conservation Corps educational program as one which may prove of the greatest significance in the expansion of adult education. If the conservation camps continue we may expect to develop a program which will be a new departure in American education. It may point the way to the development of methods of instruction and of counselling of people who are attempting to prepare themselves for new vocations." It will not be strange if the commissioner's anticipations are realized, and this will open the doors to new Americans and other adults for such training as will better prepare them to fulfill the obligations of citizenship.

It is of interest to note the observations of some of those who have had opportunity to observe the effects of camp life upon these young men. In reports submitted to Arno B. Cammerer, director of national parks, buildings and reservations of the Department of the Interior are found the following statements. Said Guy Edwards, acting Superintendent of Yellowstone National Park, "They were a more orderly, healthier, cleaner-looking group the day they left than the day they arrived." Thos. J. Allen, superintendent of Hot Springs National Parks say: "The men show both a physical and a psychological change. . . ." J. R. Eakin, superintendent of Great Smoky National Park, adds: "The members of the Civilian Conservation Corps have improved both physically and mentally; their respect for their superior officers has markedly increased, and there is no doubt that they have been impressed with bigger and cleaner ideas of life and with the meaning of the words 'responsibility,' 'initiative' and 'ability.' "

In developing better men the Civilian Conservation Corps is developing better citizens. In providing opportunity for useful occupation, direct acquaintance with natural resources, education in various fields of endeavor and training in discipline and co-operation an exceedingly valuable contribution in the equipment of a future citizenry is being made. After enumerating many specific accomplishments of the first year of Civilian Conservation Corps work, a *Literary Digest* writer says, "Left out of this list, of course, is the great intangible, the effect on the morale of the young men employed and, through them, on that of the country, especially its youth. No more wholesome work could have been devised for these jobless wanderers. They have gained an average of eight pounds a man, so Mr. Fechner has estimated; they have learned the values of discipline, the rules of sanitation and how to conduct themselves self-reliantly in natural surroundings; and they have developed with their own self-respect a new respect for the lavish inheritance in trees and soil and beauty with which nature has endowed the continent. Henceforth, in their generation, at least, conservation should find its champions by the tens of thousands where before there was total ignorance of the word's meaning."

The contribution to the development of good citizenship may well be summed up in Arthur Dunham's statement: "It is a constructive attack; it has spiritual values beyond even the work itself; most of all, perhaps, it is a rallying of the American pioneer spirit in advance upon those social and economic frontiers whose conquest must form the next chapter of our national life."

## Forget It

If you see a tall fellow ahead of the crowd,
A leader of men, marching fearless and proud,
And you know of a tale whose mere telling aloud
Would cause his proud head to in anguish be bowed,
It's a pretty good plan to forget it.

If you know of a skeleton hidden away
In a closet, and guarded and kept from the day
In the dark, whose showing, sudden display
Would cause grief and sorrow and lifelong dismay,
It's a pretty good plan to forget it.

If you know anything that will darken the joy
Of a man or a woman, a girl or a boy,
That will wipe out a smile or the least way annoy
A fellow, or cause any gladness to cloy,
It's a gretty good plan to forget it.

If you know of a thing, just the least little sin,
Whose telling would cork up a laugh or a grin
Of a man you don't like, for Lord's sake, keep it in!
Don't, don't be a knocker, right here stick a pin—
It's a pretty good plan to forget it.—*The Baptist.*

Membership fees for the CALENDAR YEAR, 1938, are now payable and should be sent to the Executive Secretary, Lieut. Col. A. S. Goodyear, AG-Res., 1630 Concord Avenue, N.W., Washington, D. C. This will insure receipt of THE ARMY CHAPLAIN.

# Address of Rt. Rev. Msgr. Fulton J. Sheen

*Delivered at the Chaplains' Association Convention, Washington, D. C.*

THERE is a tremendous spiritual reservoir and a great spiritual impetus in the hearts of the chaplains here. I cannot help but think of just how much could be done if we all worked together. There was a policeman in New York who fell off his horse. He prayed to St. Patrick to help him get back on. His nationality you might well know, because of his praying to St. Patrick. He tried, but he could not get on. He prayed again. But he couldn't make it. So he prayed to St. Patrick, St. Margaret, Sts. Peter and Paul, St. Bridget, all the Apostles and Disciples of Heaven, all the saints and angels in Heaven. Then he tried to mount again. And this time he jumped 'way over the horse's head. Said he, "Glory be to God, why did you all have to push at once?" So, if all the Catholics and the Protestants, and the Jews here push together there should be a tremendous good accomplished. For, after all, a chaplain is one from whom the better things are expected. You have to live up to the definition.

A good nun here in Washington read about a broadcast given on a certain radio program. The broadcast was condemned as indecent. She said, "I think they are entirely too hard on that poor woman. She probably has no religion, and doesn't know any better. But I did read about a man on that program who should know better. He has an Irish name, and sounds like he should be a good Catholic." So we asked her who the man was, and she answered, "'Tis Charlie McCarthy I mean." In the eyes of America we are very much like Charlie McCarthy.

Seeking about for a definition of a chaplain, one might say that "a chaplain is one who serves his country by serving his God." That is the interpretation I like best, because our people generally consider it the very essence of Americanism—this relation between God and country. The essence of Americanism is not revolution, but the recognition of the sacredness of human personality, and the inherent inalienable rights, which every man possesses independently of the State. That is why, when our country began, our Founding Fathers were most anxious to find some basis for human rights, some foundation for human liberties, some guarantee of human personality, which would be above the encroachment of tyranny and abuse. But where find the basis for the right of man to be his own master, captain of his own soul, free in his right to pursue his ultimate end with a free conscience? Where root and ground the right to own property as the extension of personality? Where find the rock of all liberties, which would be strong enough to withstand governments and powers and states who would absorb them as the monarchies did then, and as certain dictatorships do now?

For such a foundation the Fathers looked first to England. There the theory was advanced that our liberties and rights were rooted in Parliament. This theory they rejected on the ground that if Parliament gives rights and liberties, then Parliament can take them away. Next, they looked to France, where it was held that the liberties and rights of man are rooted in the will of the majority. The Fathers equally rejected this, on the ground that if the rights of man are the gift of the majority, then the majority can take away the rights of the minority. Where, then, can the source of the liberties and the rights of man be found? On what stable foundation are they to be reared? What is their source?

The answer the Founding Fathers gave was the right one. They sought the foundations of man's rights and liberties in something so sacred and so inalienable that no State, no Parliament, no Dictator, no human power, could ever take them away —and so they rooted them in God. Hence, our Declaration of Independence reads, "all men . . . are endowed by their Creator with certain inalienable rights . . . among these are Life, Liberty, and the Pursuit of Happiness." Note that the word used is "inalienable," which means that these rights belong to the sacredness of human per-

sonality, and are not the gift of the State or the Dictator, whether Fascist, Nazi, or Communist.

In other words, man's right to own private property, man's right to educate his own family, man's right to adore God according to the dictates of his conscience, comes not from the Constitution, the Government, Parliament, nor the will of the majority, but from God. Therefore no power on earth may take these rights away. This is the essence of Americanism. Now, if the essence of Americanism is the sacredness of human personality as created by God, who is doing most to preserve that Americanism? The schools that never mention His name? The universities and colleges that dissolve the Diety into the latest ultimate of physics or biology? The professors who adjust their ethics to suit unethical lives?

The answer, obviously, is that the forces that are building constructive Americanism are those that take practical cognizance of the existence of God. It is the non-religious schools which are outside the tradition of Americanism—they are on the defensive. In the beginning of our national life practically all of our schools and colleges were religious schools. It was assumed by our Constitution and by its spirit that they would be religious. The reason was obvious. If human dignity and liberty come from God, then it follows that loss of faith in Him means loss of faith in those liberties which derive from Him. If we wish to have the light, we must keep the sun; if we wish to keep our forests, we must keep our trees; if we wish to keep our perfumes, we must keep our flowers; and if we wish to keep our rights, then we must keep our God. It is just as vain to try to keep triangles without keeping three-sided figures, as to try to keep Liberty without the spirit which makes man independent of matter, and therefore free.

To Thomas Jefferson, generally, is credited this idea, so boldly stated in our Constitution, that our rights and liberties are grounded in God. Where did he obtain this concept? For a long time we did not know. Now we do. Within the past two years James Brown Scott was rummaging through the library of Jefferson. He ran across a work of Sir Robert Filmer, an English political writer of the seventeenth century, a book called "Patriarcha." In this volume Filmer was defending the Divine Right of Kings, and in order to uphold it he had occasion to attack those who said the source of rights was to be found in man, as a creature of God. The chief proponent of this view which Filmer attacked was the learned Cardinal Bellarmine. Jefferson had read through this work. He came to the page where Bellarmine was quoted as saying that the source of man's rights are to be found in man. Man gives the right to govern to the State, and with those rights the government governs. This idea of Bellarmine, Thomas Jefferson had underscored in pencil as he read it, and the substance of this concept Jefferson wrote into the American Constitution.

The ultimate source of man's rights is God; the proximate source is the soul of man. Only a man has rights in this world, and he has rights because he has a rational soul which can determine ends. Animals, plants, chemicals, have no rights because they have no souls, because they cannot determine an end for themselves. That is the philosophy which is back of the Declaration of Independence. Where would be the source of our rights and liberties if we took God out of the world? Where would your rights then come from? Only from the State. That is the answer Fascism, Naziism, Communism give. Suppose there were a country in the world with no church. What kind of men would you expect to see in that country? Nothing but slaves—and you see them in Russia. Suppose there were a country in the world which denied the spirit, and set up the race as the sole source of rights. What kind of men would that state have? More slaves—and you find them in Germany.

But in America, thanks to God, men are not not slaves. Bellarmine disclosed the foundation stone of our rights and liberties, Jefferson built on that rock, the Constitution preserves it for posterity. True Americanism is the belief in the freedom of man as a divine derivative; therefore, if we wish to keep pure Americanism we must keep our religion. To this is to be added the important fact that dictatorships, such as the Communistic, regard man only as a stomach to be fed by the State, or as a tool to amass wealth for the State. Put men on that level, and they need no religion, any more than animals need religion, or a monkey wrench needs liturgy. But to put them on that level is to de-personalize and mechanize them down to

the very core of their being. A democracy demands religion, for it assumes that man has not only a stomach but also a soul which is the seat of his rights; and since that soul, as well as the body, must be fed, man must have religion.

Democracy has to rely not on force, but on freedom and liberty. But freedom and liberty are inseparable from responsibility, and responsibility is inseparable from conscience, and conscience is inseparable from religion.

It is our solemn duty as chaplains, therefore, to be conscious of our duty to America, and to preserve its freedom by preserving its faith in God against that group which would identify revolution with Americanism. We must protest that there are stars in our flag—not a hammer and sickle—to remind us that the destiny of human life is beyond the implements of daily toil, beyond the stars and the "hid battlements of eternity"—with God. The Communists want the flag all red. We are willing to have a little red in it, but we want some white and blue in it, too. Then the red will not stand for revolution but for sacrifice, and above all else, a sacrifice inspiried by the death of Him whom on Calvary proved the greatest love of all. Then the blue in it will remind us that we must be loyal to America, never daring to subvert it even unded the gentle name of "united front." Then the white in it will remind us that we must keep it pure and un-Moscowized. But as we talk about patriotism, it might be well to remind ourselves that, in a crisis like this, even devotion to the Stars and Stripes is not enough to save us. The Communists cry, "Down with capitalism"; the Nazis cry, "Down with the Jews"; the Fascists cry, "Down with private enterprise"; but we must look up—up to a stars and stripes beyond our own beloved banner, up to the stars and stripes of Jesus Christ, by whose stars we are illuminated; by whose stripes we are healed—we must look up, up, up to God.

# Address of Rabbi Morris S. Lazaron

## (Baltimore, Maryland)

*Before the Chaplains' Association Convention, Washington, D. C.*

I WAS strongly moved by what Father Sheen said. I have read some of his delightful essays; now I see the man in the flesh. I yield with everything that is in me to what he has said. He has devoted himself to an emphasis which we all heartily confirm. Our three faiths are built upon a spiritual interpretation of the universe; the totalitarian state in Russia, Germany or Italy is built upon a materialistic interpretation of the universe. Just as no Catholic or Protestant can be a communist or a materialist, so no Jew can be a communist or a materialist. For myself and my people, for Jews and for Judaism, I reject authoritatively and completely the materialistic philosophy of life. Let that be clear. But let me also point out from the wisdom of over two thousand years of Jewish experience, you cannot preach the gospel of hate and the gospel of Jesus at the same time. For Judaism, as for Christianity, God is the alpha and omega; every value in life derives from Him. On Him we build our faith. In Him we find our strength. Through Him life for us has meaning and goal.

The thing that has sustained me all through my life has been my faith in the goodness and the justice of God, my sense of personal relationship with God. It is hard to be a minister these days. Most of the facts of contemporary life deny the faith we preach and on which we build our lives. We are, first and foremost, ministers of the living God, whatever may be our denominational label or the uniform we wear. That means a sense of justice. That means compassion. That means respect for a different opinion, even one which is hostile to our own. That means dedication to freedom. I say to you, my comrades, most earnestly that they who denounce everything that is liberal, they who preach hatred against those who differ from them in politics or economics or religion can't capture

the world or our country for the living God. We've got to see to it that the rights of the weakest among us are protected, for in the protection of his rights to differ is the only guarantee of our own! In Germany, it was first the radicals who were persecuted, then the Jews, the Masons, the Catholics, and then the Protestants. Let us beware here in America of turning loose the poison of hate among us. It will prove a boomerang!

I want to emphasize another idea. As I study the situation across the seas, I see a picture that gives me serious concern. I see some of the same things here which happened in Italy in 1921, and in Germany in 1933—the paralysis of political action, jealously, suspicion and anger between groups and classes. I see millions of our young people, ready and anxious to find employment and with no opportunity to work. I see reactionaries standing in the way of progress. I see powerful interests unwilling to accept the fact that we are in a new day. I see those ready to compromise liberty in the futile belief that they contrive to hold on to all they possess. I see others stirring strife and hatred. I see propaganda from abroad eating like a cancer at the roots of our national unity. What are we going to do about it? We have tried law, and we have failed. We have tried force, and we have failed. I see no hope except that we realize that man needs some overwhelming motive that will life him by its transcending power, that will point out to him the great things of which he and the nation are capable and give him strength to realize them. We need a new spiritual dynamic in America that will make us understand, with a new vivid sense, what America is, what it cost in treasure and blood; a dynamic that will make iron-firm our determination to keep this nation clean and free!

Last Easter I had two of my children in the square at St. Peter's I wanted my children to see it all. Waiting for the moment when the curtain would be turned aside and the Holy Father would appear, were 1,500 young people, assembled on the outside steps. I asked, "Who are they?" "German Catholic youth," I was told, "here to pay homage to their Spiritual Father. When the Pope appeared they greeted him with acclaim. In the press several days later there was a story that these children were set upon on their return to Germany and rosaries, medals and all religious trinkets sacred to the Catholics, which the Pope had blessed, were torn from them. Some of their leaders were beaten and bruised. I remember the Protestant mothers in Germany who spoke to me. A great page is being written in Protestant history in Germany. A Protestant leader said to me: "They declare the Church must be the inspiration of the State. We Protestant Christians reply: We must be the conscience of the State. We must speak the great 'Thou shalt' and 'Thou shalt not' in the name of the living God. There are values eternal, beyond and above the State. This is our function and we shall never relinquish it!"

What has been and is being done to Jews is a sadly and tragically familiar story. The point is that we are all in the same boat. The enemy is a common enemy. It makes little difference what happens to a few Jews. It makes little difference because we are a people well acquainted with sorrow. Persecution is an old story with us. But it makes a great deal of difference what happens to America. American needs what Christians and Jews, believers in the living God, can give it. I want for my country the mysticism of the Catholics and their emphasis upon the importance of religion. I want the spirit of Protestantism for America with its emphasis upon the individual right of the free conscience. I believe, too, that Jews and Judaism can contribute in the future as we have in the past to the enrichment of American life.

I close with a story I am fond of telling. Some of you may have heard me tell this before, but I will tell it again because it illustrates the point I wish to make, it expresses the Jewish emphasis and the Jewish contribution.

The place is a synagogue crowded with worshippers. Through the windows comes the noise of marching men. The door is pushed open, and a group of brown shirts enters. Their leader demands, "Where are your weapons?" "We have no weapons. This is a synagogue. We are at prayer." "Now, where are those weapons?" "We have no weapons." Then the leader saw the curtain before the shrine. He grasped the curtain and pulled it back. "Here are their weapons!" There were revealed behind the curtains the parch-

ment scrolls of the Five Books of Moses, sacred alike to Christian and Jew. And the Rabbi said, "Yes, these are our weapons."

If the Jews have anything to say, if we have anything to offer, it is this, "These are our weapons"—the things of the spirit. Truth, love, righteousness—these are eternal and our America must be built on them.

Ah, my fellow countrymen, our nation is great, not by its man power, or its natural resources, its Army or Navy—though we need them, especially in these days when mad tyrants roam. Our nation is great and will be great only as it realizes the age-old truths, your truths and my truths, which are the foundation of the Judaeo-Christian tradition. May God keep us strong in the faith that we stand on firm ground in the comradeship and service of the Living God. Let us each seek Him after his own way and may God bless and strengthen us, and through us, this nation we love.

# News from the Philippine Department

*By* CHAPLAIN J. C. W. LINSLEY

In a meeting of the Chaplains' Association, Philippine Department, on motion of Chaplain Reynolds, seconded by Chaplain Head, and carried, it was voted to instruct the Secretary to communicate to the Chief of Chaplains the sentiment of the gathering in favor of the use of purple for trimmings and lining in the new blue uniform for chaplains, instead of black. Chaplains Branham, Cleary, Reynolds, Head, and Ensrud of the Regular Army, and Reserve Chaplains Evangelista, Linsley and Mullen, agreed that although red is the appropriate color for divinity in collegiate usage, it cannot be used for Chaplains since the Artillery already uses red; that black is symbolic of mourning, rather than of theology; that white and purple have obvious symbolism for divinity or theology, but that for practical purposes, purple is preferable to white. It seems that seven or eight years ago there were thirteen Chaplains in the Hawaiian Department who favored the use of purple, but no conclusive action was then taken. The Chaplains in the Philippines hope that action may now be initiated which will lead to favorable and conclusive measures being taken concerning the use of purple as indicative of the Chaplains Corps.

At the Chaplains' Association meeting in Manila in February, in addition to Regular and Reserve Chaplains of the United States Army, among those present were Chaplain Hester, Navy, U.S.S. "Chaumont"; Chaplain Neymann, Navy, "Cavite"; Chaplain Rigan, Navy, 6th Marines, en route to Honolulu; and four chaplains of the Philippine Army, including the Executive Officer, who was formerly a Reserve Chaplain of the United States Army.

In the Cathedral of St. Mary and St. John, Manila, in January, a Memorial Plaque was dedicated by Bishop G. F. Mosher. The memorial, carved of fine Philippine Narra, measures about six feet by three and takes the place of a former picture and service flag. It is a tribute to Charles Henry Brent, Bishop of the Philippine Islands, Chief of Chaplains, American Expeditionary Forces, and the forty-three others from the Cathedral who served their countries in 1914-1918. The memorial sermon was preached by the Cathedral Rector, Res.Ch. J. C. W. Linsley.

Memorial services were conducted for the late Captain C. G. Sellers, lost in the tragedy of the Samoan Clipper, near Pagopago, in the Cathedral of St. Mary and St. John by the Rector, Res.Ch. J. C. W. Linsley, assisted by Chaplain J. O. Ensrud, United States Army, of Nichols Field.

### Chaplains Attend Manila Consecration

In the procession of one hundred at the Consecration of the Rt. Rev. R. F. Wilner, Suffragan Bishop of the Philippine Islands, in the Cathedral of St. Mary and St. John, Manila, Chaplains Head and Ensrud of the Regular Army, and Reserve Chaplains Holter and Mullen were participants, together with Res.Ch. Linsley, who was also Master of Ceremonies.

*(Concluded on page 35)*

# The CCC Celebrates

*By* W. FRANK PERSONS

On April 5, 1938, the Civilian Conservation Corps celebrated its fifth anniversary. It is certainly destined to fill a much more permanent place in our national life than was thought possible when the Corps was created in April, 1933. The Department of Labor, since the beginning of the enterprise, has had responsibility for the selection and placement of junior enrollees in the work of the Corps. It is especially appropriate, therefore, that the United States Employment Service should recognize this five-year record of achievement as an important milestone in the life of a large and significant employment program.

The Corps has given jobs to 2,242,000 men in the five years of its existence. Of this number, 1,800,000 were young unmarried men, the majority of them between 17 and 21 years of age. These young men have been away from their homes in camps for an average period of nine months. In that space of time they have developed in health and physique. Even more important to employment offices, they have gained job morale, work experience, and increased employability.

For many youths enrollment in the Corps is their first work experience. Three hundred thousand of them pass through the Corps each year and return to their home communities. In so doing it is natural that these men turn to their local public employment offices for assistance in securing appropriate jobs for which they have gained qualifications.

The former CCC enrollee may present a work history consisting of six months or a year in a forestry camp, a soil-conservation camp, or a national or state park camp. That this experience has a value comparable with employment of similar duration in private industry or agriculture is gradually being recognized and widely accepted. It behooves the Employment Service, therefore, to become better acquainted with this "big industry," the Civilian Conservation Corps, in order that it may better understand and evaluate the work experience of the large number of young men who yearly leave the Corps to accept or to seek jobs in their local communities.

Efforts in this direction are already being exerted by most of the state employment services. Close co-operation with CCC officials has resulted in a more useful recording of enrollee work experience for Employment Service purposes. A more intimate knowledge of the camp-work program has enabled Employment Service officials to gain a broader understanding both of the specific skills and the general knowledge and work habits that may be gained by young men in various types of CCC camps. In a few states specific procedures have been developed for periodic interviews of the men in each camp qualified for referral to outside employment and the careful recording of this data on their active registration cards in their local employment offices.

This field of co-operation between the United States Employment Service and the Civilian Conservation Corps must gradually be developed and implemented by simple but definite procedures. There is doubtless opportunity to initiate steps toward this end in many states.

It is significant to note that the growth and development of the Civilian Conservation Corps since April, 1933, has paralleled in point of time the development of our National system of public employment offices under the Wagner-Peyser Act. Each organization is flourishing. Each looks forward to an increasingly effective and permanently accepted role in our national life.

On the occasion of its fifth anniversary, the President wrote to Robert Fechner, Director, Civilian Conservation Corps, in part as follows:

"It should be a source of gratification to the country that in the Corps we have an organization that conserves and develops our natural resources and at the same time gives unemployed young men practical

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Editor's Note.—Mr. Persons, since the beginning of the Civilian Conservation Corps, has been the representative of the Department of Labor on the Advisory Council of the Corps in a capacity separate and distinct from his directorship of the United States Employment Service. As the departmental CCC representative, he has administered the work of selecting 1,800,000 junior enrollees for the Corps during the past five years.

training and health advantages which return them to their home communities better equipped for private employment. . . . It is my earnest hope that the Corps may continue its fine work for many years to come."

The results of CCC enrollment in giving valuable training and work habits to young men are increasingly apparent. The public employment offices affiliated with the United States Employment Service have opportunity to match these efforts by helping to put to effective use the improved personal assets and qualifications of these young men as they leave the Corps.—From *Employment Service News.*

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Dear Chaplain Bach:

Often enrollees are warned that a dishonorable discharge means that they can never be employed by the government. I have noticed that enrollees have been in doubt as to the effect it might have on other employment. The enclosed statement was contained in a recent letter from Howard Starret, State Director, National Re-employment Service.

Sincere greetings,

ALVO O. MARTIN, *Chaplain.*

For the information of enrollees who expect to seek employment after leaving the CCC, the statement below from the Re-employment Service is quoted:

The National Re-employment Service in Michigan has always placed stress on the personality traits of applicants. Your experiences with CCC boys and your rating of them helps us get a clearer picture of the individual.

If you wish to carry this message to your boys through your camp newspaper, you can say that employers almost always inquire in detail about such habits of applicants as obedience, willingness to co-operate, and attitude toward the job.

When young men prove that they are responsible citizens in a CCC camp and have an honorable discharge with an excellent rating, their chances of meeting the employer's specifications are enhanced.

This is especially true of young men with little work experience and training. Practically all the employer has when he hires an untrained youth is his willingness to work and learn. National Re-employment Service personnel men can interview the applicant and judge with a remarkable degree of accuracy his aptitudes and talents. It is much harder to ascertain if the job seeker can co-operate and dig into the job. The youths in your camp should realize that their rewards for faithful service will be real rewards.

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## News from the Philippines

*(Concluded from page 33)*

Funeral services for the four officers killed in an automobile accident near Ft. Stotsenburg, Captains S. M. Bevans and G. V. Ehrhardt, and Lieutenants M. A. Acklen and H. B. Crosswell, were conducted in the Cathedral of St. Mary and St. John, Manila, by the Rector, Res.Ch. J. C. W. Linsley, assisted by Chaplains Head, Howard, and Ensrud of the Regular Army.

An international congregation of leaders in the military and diplomatic and civilian communities in Manila attended the funeral service for the late Colonel James B. Ord, held in the Cathedral of St. Mary and St. John, in February. General Douglas MacArthur, Major General L. R. Holbrook, and Major General Paulino Santos, Philippine Army, headed the list of nine Generals among the honorary pallbearers. The United States High Commissioner, P. V. McNutt, and the Commonwealth President, Manuel Quezon, were among the chief mourners. The service was conducted by Bishop Mosher and Res.Ch. Linsley. Present in the sanctuary were also the Suffragan Bishop and the Canon of the Cathedral. Also in the sanctuary, and marching the mile-long slow march to the Army morgue, with the Rector, were Chaplains Branham, Head, and Ensrud of the Regular Army, and Chaplains Cuadra and Fonecia of the Philippine Army. The armed escort included a battalion of the Thirty-first United States Infantry and the 1st Regiment, Philippine Army.

Chaplain A. K. Matthews, just after reaching Manila, was the preacher on Ash Wednesday in the Cathedral of St. Mary and St. John. At the same service an organ recital was given by Mrs. W. O. Rawls, Associate of the American Guild of Organists, wife of Colonel Rawls, AGD, of Ft. Wm. McKinley.

Res. Ch. Linsley baptized a baby in a dwelling house where radio connections over an amateur set made it possible for a grandmother and other relatives of the baby to listen in to the service. Friends at Chicago said that they followed the service word for word and made the proper responses.

## Changes in the Corps of Chaplains, Regular Army

CHANGES OF STATION

Chaplain Charles O. Purdy to Vancouver Barracks, Washington.
Chaplain Martin C. Poch to the Panama Canal Department.
Chaplain Stanley J. Reilly to Fort Sheridan, Illinois.
Chaplain Benjamin J. Tarskey to the Panama Canal Department.
Chaplain William J. Ryan to Fort Winfield Scott, California.
Chaplain Thomas L. McKenna to the Hawaiian Department.
Chaplain Frank L. Miller to Fort Hoyle, Maryland.
Chaplain Frank M. Thompson to the Hawaiian Department.
Chaplain Mylon D. Merchant to Army Transport Service, Brooklyn, New York.
Chaplain Frederick W. Hagan to Hamilton Field, California.
Chaplain Earl D. Weed to Fort Moultrie, South Carolina.
Chaplain Ralph E. McCaskill to the Panama Canal Department.
Chaplain C. Robert Watkins to Fort Screven, Georgia.
Chaplain Oscar W. Reynolds to Fort MacArthur, California.
Chaplain Harold H. Schulz to the Philippine Department.

PROMOTIONS

Chaplain Harry D. Southard, Fort Washington, Maryland, to Lieutenant Colonel.
Chaplain James H. O'Neill, Fort F. E. Warren, Wyoming, to Major.

RETIREMENT

Chaplain James Miles Webb, 329 Castenada Avenue, San Francisco, California.

## Changes in the Chaplains' Reserve Corps

APPOINTMENTS

McDonough, Edward A., First Lieutenant, Allston, Mass.
Johnson, Andrew L., First Lieutenant, Oberlin, Ohio.
Real, Linton M., First Lieutenant, Greenfield, Tenn.
Lusk, Thomas L., First Lieutenant, Port Byron, N. Y.
Dee, Sidney E., First Lieutenant, Bradford, Maine.
Fortney, Albin L., First Lieutenant, Lakewood, Ohio.
Irwin, William G., First Lieutenant, Ellijay, Ga.
McDonnell, John J., First Lieutenant, Brooklyn, N. Y.
Borowski, Francis P., First Lieutenant, Bronx, N. Y.
Brown, Marvin D., First Lieutenant, Garden City, Kans.
Sayers, David McK., First Lieutenant, Long Beach, Cal.
Reinke, Hellmuth O. W., First Lieutenant, Austin, Minn.

PROMOTIONS

Freeman, Percy B., Captain, Cookeville, Tenn.
Sheffield, Lexington O., Captain, Raiford, Fla.
Richards, Vincent W., Captain, San Francisco, Cal.
Cartledge, Samuel A., Captain, Decatur, Ga.
Irby, George W., Captain, Cordele, Ga.
Fann, Thomas U., Captain, Buckhorn, Ky.
Cordill, Tunis S., Jr., Captain, South Gate, Cal.
Gould, J. Orin, Major, Berkeley, Cal.
Boys, George, Major, Coudersport, Pa.
Griffin, Charles M., Lieutenant Colonel, Walterboro, S. C.

SEPARATIONS

Bitzer, David R., First Lieutenant, died, Birmingham, Ala.

## From Reports of Chaplains

One Commanding Officer requested me to interview an enrollee to judge as to the man's "mental" condition and attitudes.

Said a veteran: "Chaplain, I wish you could help me with my son. I should like to have him take instruction and take his first communion. I am not a good Catholic." The son is now taking instruction. The other day I sought out the father and gave him the Army and Navy prayer-book and a rosary, with the counsel that he resume his spiritual devotions.

I was in the dispensary. The doctor was examining a man. He said that he had such a bad "lung" condition, it would be necessary to discharge him that very day. The man was "broke." The chaplain proffered a few words of sympathy—made stronger by the gift of a dollar bill.

The following are eligible for membership in The Chaplains' Association: Regular, National Guard, Reserve, Retired, Inactive-Reserve, and former chaplains of the Army of the United States. Dues are $2 for the CALENDAR YEAR, which includes subscription to THE ARMY CHAPLAIN. Subscription for all others to THE ARMY CHAPLAIN is $2 per CALENDAR YEAR.

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# The Army Chaplain

*Official Publication of the Chaplains' Association of the Army of the United States*

A PROFESSIONAL JOURNAL FOR CHAPLAINS AND RELIGIOUS WORKERS

# THE ARMY CHAPLAIN

*Official Publication of the*

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THE ARMY CHAPLAIN assumes no responsibility for the point of view expressed in editorials or articles. Each must be judged on its own merits.


CONTENTS FOR
OCTOBER-NOVEMBER, 1938


| | Page |
|---|---|
| We Thank God, *Rev. N. M. Ylvisaker* | 37 |
| Letter from General Pershing | 37 |
| Week-Day Worship, *Rev. Fred. C. Reynolds* | 38 |
| Gathering a Congregation, *Rev. Roy J. Honeywell* | 40 |
| Life Building Through Teaching, *Rev. T. P. Bermingham* | 42 |
| Two Foundations, *Rev. R. W. Hartness* | 43 |
| Preaching That Appeals, *Rev. H. L. Turner* | 45 |
| Military Discipline as an Aid to Character Building, *Rev. Burleigh A. Peters* | 47 |
| It's a Man's Army, *Rev. Emil Baumann* | 51 |
| An Analysis of Leadership, *Chaplain O. J. Cohee* | 53 |
| A Thesis, *Rt. Rev. Monsgr. William Hughes* | 56 |
| Above the Common Levels, *Rev. Richard Braunstein* | 63 |
| Ozymandias, *Rev. A. N. Corpening* | 64 |
| Constitution of The Chaplains' Association of The Army of The United States | 66 |
| Concerning The Army Chaplaincy, *Chaplain Alva J. Brasted* | 68 |
| A Letter, *From an Army Chaplain to an Army Nurse* | 70 |
| Ecclesiastical Honor | 72 |
| Report of Religious Services, Regular Army Posts and Stations, Fiscal year | 72 |
| Changes in Chaplains' Corps | Cover |



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# THE ARMY CHAPLAIN

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## We Thank God

AGAIN the world breathes easier. For the rumble of approaching war has died down. Peace has come—let us hope, a lasting peace. The tensions of past weeks have been relieved. Ragged nerves have been eased. No longer need we worry what the next news bulletin will say.

There are perhaps no individuals who more ferverently thank God for this revolutionary change in world affairs than the army chaplain, whether in one camp or the other. For he knows the horror of war better than do many of those who so recently held in their hands the fate of the nations of the world.

Many of us were there to minister to the lads who faced the last world war. And in ministering to them we saw their very souls laid bare, with their unspoken fears, their anxious care, their deep despair, their search for God, their longing for His presence, and for the peace which in spite of war and hatred can pass all understanding. Many there were who followed into frontline trenches to share there the uncertain existence of each passing moment, the sudden presence of death, the anguished cry of the dying. Many there were who ministered in first aid stations and in great base hospitals, and what they shared there of human suffering will never leave their memories as long as they live. Many there are who these twenty years have been sitting at the bedsides of the permanently maimed, to share experiences which try men's souls, even there to point souls upward where God is, Who alone can give the strength to carry trials such as these. Many there are who these several years have seen the awful scourge which war brings as they have been stationed with troops who have been assigned to service in the far East.

They thank God today that another world war has been averted with its promised bloodshed and disaster and despair and death. Thank God as only those who know can thank Him.

And they will pray for peace as they continue their ministry among those who by a free people have been given the task of protecting their nation and upholding our national honor. For the men of our military and naval service have high duties to perform for their nation and they, too, have souls destined for eternity, priceless in the sight of a merciful God.

May the trying and sobering experience of these past weeks bring home to every chaplain in the Army of the United States the eternal significance of his real task—that he is called to be a minister of God in a day which, because of its world-wide implications, may be freighted with tragic significance to each one of us. And may our chaplains in this day continue to preach with power that gospel which can save men's souls and save a world from itself. It is to promote together the tasks of our calling that the Chaplains' Association of the Army has been organized and it is to the promotion of the highest interests of this calling among the men of the Army that we stand dedicated.

N. M. Ylvisaker,
President, The Chpalains' Association.

---

JOHN J. PERSHING
Washington

May 19, 1938

President, Chaplains Association of the
Army of the United States
Washington, D. C.

My dear Chaplain:

Your kind message, just received, conveying the cordial greetings of the service chaplains assembled in convention here, gives me particular pleasure, and I appreciate deeply the friendly thought of me which prompted it. Permit me to extend to all members of the Association, through you, my warmest thanks together with my most affectionate regards and heartiest good wishes.

Very sincerely yours,
(s) John J. Pershing

# Week-Day Worship With Individuals

*By* REVEREND FREDERICK C. REYNOLDS *

Mr. Chairman and Fellow Chaplains:

When I saw the complete program for this convention at first thought I felt the subject that had been assigned to me was altogether the least important. In fact, it seemed to have no real significance or worth. The great public services of worship on Sunday out of doors with the band or in the chapel with the organ and choir were eliminated. The formal week day services of worship such as prayer meetings, Bible classes, or discussion groups were eliminated. My subject was restricted to week day contacts with individuals and then not under the favorable conditions for worship and prayer such as in sickness, or trouble or problem cases, but in the casual accidental contacts with men in mess shacks, barracks, tents or on the drill field, the range, the company street, the athletic field. At first the subject seemed to be an inconsistency. How would it be possible to have worship under conditions of that sort?

Then I remembered the words of Jesus when he said "Where two or three are gathered together in my name, there am I in the midst of them." Two persons united in the consciousness of God is worship of high character whatever may be the setting or the circumstances. It is related that one beautiful day in the early spring as Emerson and Carlisle were walking together through the woods in deep meditation and conversation Emerson spied a little violet pushing its head up through the leaves. He stopped, kicked aside the leaves, took off his hat and said to his friend,Carlisle, "This is God." Both these great men stood in reverent silence looking down at the violet. That was worship of a reality and an intensity that far surpasses much that goes on in our elaborate services with impressive surroundings. Would you say that a little child kneeling at its mother's knee learning to lisp "Now I lay me down to sleep—God bless Daddy, God bless Mummie, God bless me to be a good boy" is not worship? The more I have thought of this subject the more I am convinced it is the most important on our program.

Worship that is vital and intense can be casual and informal. The formal, carefully planned services of worship at regular hours in stated places are necessary, valuable, and important. Bible classes, prayer groups and discussion groups are helpful too. But the deepest stirrings of the soul, flood tides of Divine power, lofty aspirations, new resolutions often come through the unexpected, unplanned, accidental experiences of life. Suddenly the glory and splendor of a sunset appears across the fields or through the woods; the plaintive, peaceful, restful tones of taps floats down over the hills and into one's tent as he lies on his cot; the strange influence of a casual conversation with a noble friend turns the heart heavenward. These are moments of high communion with God. The wise chaplain as well as the wise pastor is a man who is alert for opportunities when naturally and gracefully he guides the conversation toward the high and holy. Such opportunities come frequently to a chaplain as he mingles among the officers and men.

You are visiting the Colonel under the fly of his tent on a starlit night. Only a few lights are flickering here and there. All is quiet in camp. The conversation flits aimlessly from one subject to another and finally by mere chance the subject of astronomy comes up. You talk about the immensity of things, enormous stars, vast distances, unimaginable velocities, and yet the orderliness and precision of it all. It is only a step to the intelligence, the purpose and the power that creates and controls the universe. Another step and you are in the presence of God talking about the eternal realities of life, exchanging the deep things of mind and heart. The lights go out; the stars shine all the more brilliantly; taps sounds and still you talk on. Finally you say

* *Address delivered by Rev. Frederick C. Reynolds at the 13th Annual Convention of The Chaplains' Association, Washington, D. C. May 19, 1938. The Rev. Mr. Reynolds is a Chaplain in the National Guard. He has been connected with the military chaplaincy since 1917, and served in France during the World War. At present he is Minister of the Grace Methodist Episcopal Church at Roland Park, Baltimore, Md.*

good night. The Colonel goes back into his tent and you go to yours both feeling that you have been in a sacred place. That is worship with the individual.

One day you go down to the range. Part of the Battalion is up on the firing line and part is lolling around in the grass back of the telephones. You stroll around speaking to this officer and that soldier. Here and there are little groups waiting their turns on the firing line. Occasionally, there is a soldier off by himself snoozing or day dreaming. You stop now and then for a word. A sensitive chaplain always knows where he is welcome and where he is not. After a while you lie down on the grass with a lonely soldier and begin to talk about the baseball scores of yesterday and again the conversation flits aimlessly about. Finally the soldier asks where you went to college, what denomination you represent. Then he tells you where he went to Sunday School and soon you are talking about the church and God. The conversation continues and you find yourself feeding an eager mind and a hungry heart. The sergeant's whistle blows and you are brought back to actual conditions and find that you have been worshipping with an individual. An experience of that kind often has far more influence for good upon the soldier than last Sunday morning's formal service and sermon.

Will you pardon this personal experience in the Meuse-Argonne Drive? We had been burying for a week or more in a little plot of ground at the edge of the Consenvoye Woods, two or three miles beyond the devastated village of Brabant on the right bank of the Meuse River. Soldiers passing by on various missions paused to watch the gruesome business. One group was digging a ditch six feet and a half wide; other small groups were gathering the dead. You know the picture. One afternoon I noticed a hard-boiled old sergeant standing by in deep contemplation. I knew him for he was well known throughout the regiment as one of the toughest of the tough. He was a sergeant in the Supply Company and had charge of the mules. He scoffed at religion. "There is no God. There is no hereafter. Get all you can here and now." That was his philosophy. I was busy and paid no attention to him. The next morning busy at the same task in the midst of death and destruction the old sergeant came to me and said sheepishly and apologetically, "Chaplain, I would like to be baptized." I had an impulse to be sarcastic and taunt him by saying, "What's the matter, old man, have you lost your nerve?" "Religion is a joke." "There is no God." "There is no hereafter." "Get all you can here and now." But things were too serious for that so I said, "Why do you want to be baptized?" He answered very humbly, very sincerely, "I want to make my peace with God". I was overwhelmed for a moment with a wave of emotion. The cold, cruel, stony heart of the old sergeant had been broken up by fear and sorrow. We talked a few minutes. I secured a canteen with a bit of water in it. We went back of a camouflaged kitchen a few yards into the edge of the woods and there with no ritual, no baptismal font, no chapel, the old sergeant said he believed in God, he said he wanted to be forgiven, he said he wanted to live a better life and was baptized. There were just the two of us but some Mighty Unseen Spirit was with us. That is "week-day worship with individuals." It is real. It is genuine. It is unforgettable because it leaves an influence that endures.

The greatest value of the chaplain to a post or a camp lies not so much in what he does as what he is. Dr. S. Parkes Cadman in his life of John Wesley says that Goethe, Emerson and Carlisle all contended "That personality rather than ideas is the determining factor in human progress." Emerson expressed that truth in those familiar words, "What you are speaks so loud I cannot hear what you say." The value of a man in the capacity of a chaplain, more than in any other capacity I know, even that of teacher or pastor, is determined by the personality of the man. There is no place where people learn to know each other so intimately and accurately as in the army, where they not only work together and play together, but eat and sleep together. There is no such thing as complete privacy. It is impossible to conceal or deceive. A man stands as he really is in moral and spiritual nakedness. Surely, therefore, a chaplain must be genuine, he must be thoroughly good, he must be sanely religious. His worth is the subtle, unconscious influence of personality. To be sure the insignia of his office is the cross or the star but after he is known among the officers and the men, the cross and the star are forgotten. He is rated for what he is. A chaplain should be "A Man of God" moving in

and through his organization disseminating that strange thing we call personal influence. It is a spiritual force, the scarcest and yet most desperately needed commodity in the world.

If the chaplain is truly and genuinely a man of God then in one sense there is worship wherever he goes. He is expected to create and develop morale, esprit de corps, good cheer, courage, devotion to ideals, self-control, unselfishness, and all the remainder of the desirable qualities of character. He is helpless and hopeless in this responsibility unless he possesses all of these within himself to such a degree that they are constantly, spontaneously, and irresistibly overflowing into the lives of those he meets. Such a personality is of inestimable value to any group; for he carries with him wherever he goes moral health and spiritual life. On the other hand, the chaplain who pretends to be what he is not, the chaplain who professionally teaches and preaches one set of ideals and truth and lives another is a moral blight and spiritual poison. This week-day worship with the individual is far more effective than the Sunday worship with the crowd, but it is also far more exacting in personal worth. It demands that a man live what he preaches and be what he desires others to be.

Possibly something should be said about technique. Here as well as in the work itself success depends entirely upon the personality of the individual. The chaplain must be exceedingly sensitive to the reactions of others. He must be able to sense feelings and moods. He must be able intuitively to discern when there is a favorable opportunity for serious discussion and when to be frivolous. Certainly he should not make himself a nuisance always running 'round talking shop, always looking for an opportunity to point a moral or to criticize. If there is any person abhorred in camp, and every where else for that matter, it is such an individual. The chaplain must be so sensitive to every situation that he will know how to act to the best advantage under all conditions. Such a man will be welcome any time, anywhere, in any group of officers and men and will always do good. He knows exactly how to act and what to say to produce the best results for all concerned. This ability "to know how" depends upon character and personality. If the chaplain is deficient here, all the teaching and training possible will be of no avail. The best advice I know, both as to success in week-day worship with the individual and its technique, is the immortal statement of Shakespeare:

> "This above all; to thine own self be true,
> And it must follow as night the day,
> Thou canst not then be false to any man."

# Gathering a Congregation

*By* CHAPLAIN ROY J. HONEYWELL *

THOSE who attend Sunday services conducted by army chaplains may be roughly classified in three groups:

Those who come regularly because they want to;

Those who come at times because of special inducements;

Those who come under some form of compulsion.

The chaplain's interest lies in making the first group as large as possible, in cultivating habits of attendance which will promote many from the second group to the first, and in giving any form of compulsion the smallest possible place in his system.

Whether in the post chapel, the CCC Camp, or the civilian congregation the regular attendant is the backbone of the service. It is he who keeps up the courage of the chaplain or clergyman. It is he who can be depended upon to help in the many ways which add to the effectiveness of organized worship. It is he who does more than any other single factor to attract others to

* *The Reverend Mr. Honeywell is at present a member of the Inactive Reserve, having been transferred to that branch in February,* 1938. *He was on active duty with the Civilian Conservation Corps in New England from November,* 1933, *to December,* 1937, *serving as district chaplain for a portion of that period. He is the author of several literary works, including one volume on "The Educational Work of Thomas Jefferson".*

the services. The commercial saying that a satisfied customer is the best advertising applies. When the regular attendants talk enthusiastically in the barracks about the fine talks the chaplain gives, about the good music and the helpfulness of the Sunday service, some of their comrades are sure to come and see for themselves. But the satisfied customer must be kept satisfied. If the chaplain thinks only of attracting and interesting the floaters he will lose his regulars. Peter was told to feed the lambs once, but twice to feed the sheep.

On rare occasions an ordered attendance may be permissible or desirable, but this would usually be limited to some special occasion such as a national anniversary or the honoring of some distinguished guest. The chaplain can naturally take a part in some exercises in which the religious elements are secondary, but ordered attendance at a regular service should never be resorted to. I have known camps in which it came to be understood that the unpleasant tasks of the day would be assigned to those who did not attend the services. This would be apt to accomplish more in stimulating ingenuity to keep out of sight at the hour of danger than in promoting piety in church. The wise chaplain will oppose all such well-intended helps which could give any of the men the feeling that religion is being forced upon them.

One great aid in attracting men with only a casual interest is the conspicuous cooperation of officers. I have seen a Sunday school enroll almost every child on the post because the chaplain had induced a group of energetic young officers to conduct it. Still more important is the example of the post or camp commander. Among the most successful regular services I ever have conducted were those in a camp where the commanding officer, an adherent of a creed widely different from my own, was always present and took an enthusiastic part in the worship. If the "C. O." thinks the chaplain's service deserves his time and support many of the young men will come to feel the same.

It is needless to mention the many things which may add to the attractiveness of a service. Good music furnished by the men or by guest musicians, special speakers on occasion, special services for anniversaries, motion pictures or lantern slides are a few of the aids we all have used. These should be worth while for their own sake rather than merely a bait to bring the crowd to a place where they will have to pay for their entertainment by remaining through a religious service. More than once my lack of confidence in the higher interests of my men has been rebuked. Once during a quarantine in California I had a good film for Sunday evening and a small orchestra to lead the preliminary singing. We sang popular songs, then patriotic numbers, and finally a few hymns. These hymns were the boys' favorites, and I am sorry that we did not begin with them. Once in Vermont I had Chaplain Thomas to speak and a jazz orchestra to get the crowd. The building was packed. Quite a number of men got tired of the orchestra, but not one walked out while the Chaplain was speaking.

Any special attraction should be prominently announced. Bulletin boards and posters help, but it is likely to attract more attention if the chaplain can have his announcements given at formations by the officer in charge so that they will have the same prominence as other important matters announced in this way. Church parades, led by the band, often bring a good number. Attendance contests have been used with good results. These may take the form of competition between organizations with a pennant or other award for the winner, or may be a campaign to raise the total above that of former weeks or months, with the progress prominently shown by the rising mercury of a simulated thermometer or similar device. In many such ways the competitive instinct and pride of organization can be enlisted. At best such devices are likely to have a short period of effectiveness, and a new means of stimulating attendance must be substituted if the process is to be continued. More significant is the danger that devices of this type may detract from the dignity of the service. They must be used skillfully or the service will lose in quality more than it gains in quantity.

The following are eligible for membership in The Chaplains' Association: Regular, National Guard, Reserve, Retired, Inactive-Reserve, and former chaplains of the Army of the United States. Dues are $2 for the CALENDAR YEAR, which includes subscription to **The Army Chaplain.** Subscription for all others to **The Army Chaplain** is $2 per CALENDAR YEAR.

# Life Building Through Teaching

*By* REV. THOMAS P. BERMINGHAM *

THE beginning and end of religion is life: human life in its primal innocence, human life fallen and debased, human life restored to union with the divine through Him who "according to the will of the Father and through the cooperation of the Holy Ghost has by His death given life to the world." Through death to life is the essential program of the Christian. His lifework is to die more and more completely to sin and to live more and more fully in Christ.

A course in religion rests essentially upon the two fundamental mysteries of faith, the Blessed Trinity and the Incarnation; i. e., the mystery of the eternal uncreated life and the mystery of God become man that He might lift man up to a sharing in the divine life. For men, God planned an intimate sharing in His own life, beyond the natural life which He bestowed upon them. The superlife of men, sanctifying grace, was lost to us, by the sin of our first parents. If we were ever again to be united with God, this union must be the result of God's action. Man could never reach up to God unless God came down to man.

By the mystery of the Incarnation, human nature is raised up to a potential union with God, and through the work of the Redemption, our Divine Saviour atoned for our sins and merited for us the graces by which this union with God may become actual in the lives of all men. Since Jesus Christ is both God and Man, He is our divine Highpriest and Mediator. In Him and through Him alone, is man united with God. "No man cometh to the Father but by Me," our Lord once told His disciples. And He expressed the whole purpose of the Incarnation in the words: "I am come that they may have life, and have it more abundantly."

Such considerations as these must lead us to the conviction that if the whole purpose of the incarnation, life, death, and resurrection of our Saviour is to glorify His heavenly Father by bringing life to men, a life which is a sharing in the very life of God, then the sole purpose of classes in religion is conscious participation in this life.

It is the obligation of the chaplain to teach religion and to teach it in such a manner that it will be vital and practical. His obligation to do this is summed up in the words spoken by Christ to the Apostles just before His ascension into heaven: "Going therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." In these words of Christ we are commissioned to teach, to minister spiritual gifts, and to direct those placed under our care. The office of teaching comprises within its subject-matter all the heavenly truths contained in the divine revelation, such as the doctrines on God, the Blessed Trinity, the Incarnation and Redemption, the origin and destiny of man, the last things, the obligations and duties of the followers of Christ. The chaplain will say to himself: "If the functions of the chaplaincy are of such an exalted character, I must discharge them with the utmost faithfulness." If the chaplaincy is such a noble office, I must endeavor to live as Christ lived, act as Christ acted, so that my duties may be done in a manner worthy of Christ. Our Lord led a life of holiness. He was without the stain of sin and filled with all perfection. He lived a life of poverty and mortification; He lived a life of prayer; His life was replete with zeal. He was sent to preach the Kingdom of God; He came into the world to save that which was lost; and Saint Peter said of Him that He went about doing good. A chaplain who is really devoted to his calling, will endeavor to imitate these traits in the life of Christ, and he will put forth all his energy into the work of saving souls. If thoughts like these are well impressed on the soul of the chaplain, the effects of his Week Night Meetings will surely become evident.

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In our contacts with enrollees of the Civilian Conservation Corps it is evident that there is special need for the chaplain as a catechist. The enrollee can be taught the truth of our holy religion by the simple and direct question and answer method.

We find many an enrollee drifting astray just because his early instruction is all he ever received. The vast possibilities in the field of instruction stands as a challenge to us. The process must be continuous. Any indifference on our part is not justified by placing the responsibility upon the home or the home-parish, for we hold the formative wax of adolescence within our own grasp to mould and to fashion. Sinister forces are continually permitted to wedge their way into social order to the spiritual danger of our youth. Ours is a problem not easily solved. We must teach the young men that there are two standards, Christian and pagan, and it is folly to give them any other impression. In the world about us there exists a great lack of religious principles and as chaplains we must see to it that none of our enrollees join with those hundreds of thousands who are without any religious belief, without any religious principles, standards, or ideals.

How much religion are we to teach? I believe the answer is that we should teach the whole of the Christian Revelation; the whole deposit of Faith, and teach it as a united, connected plan of God's dealings with men. It should begin with the Creation of Man in the Garden of Eden and end with the day of final judgment and its supreme everlasting decisions. The central theme should be the Cross, bearing on it the Figure of Christ. All that went before the tragedy of Eden leads to Calvary. From the tomb 'neath the shadow of the cross goes forth the Risen Saviour, calling upon all men to follow Him, supplying assistance along the way, to the day of final reckoning, rewarding those who have persevered, punishing those who have not. Such is the picture we should paint for our enrollees, teaching them at the same time that tremendous story of love, conflict, zeal, devotion, failure and victory.

Many of our enrollees have had no religion taught them since their childhood days. They need first to be interested and then inspired to become zealous defenders of religion, not to apologize for their religious beliefs, but to become apologists; that is, defenders.

As teachers of religion, as catechists, we should have a wide range of knowledge. We must eliminate the danger of treating the matter in too technical a way, rather we should translate it and bring it within the grasp of the enrollee. We must endeavor to be interesting, and make the subject the most fascinating, as it really is, to make Religion vital and practical to the enrollees.

Chaplains are accomplishing their work well; they must never lose sight of the fact that they are commissioned in the army of Christ, and the command of Christ is, "Go, teach all nations."

# Two Foundations

*By* REV. ROBERT W. HARTNESS *

"AND why call ye me, Lord, Lord, and do not the things which I say? Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great." Luke 6:46-49.

The Master has drawn in this passage a picture of two kinds of foundations upon which you may build your life. The one who builds his life on a firm, solid base is very close to the Master himself. The one who builds his life on

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a weak, faulty, insecure footing is working against the Master. The first stands for the higher life while the last stands for the lower life. Illustrations of the two kinds of foundations drawn from American life will throw into plain view that which Jesus meant when he gave this account to his disciples. Follow closely because there is a meaning for us, as well.

Let an illustration of the house built on earth be taken first. In the southwestern part of our country are broad shallow rivers which have little or no water in them the greater part of the year. The land along the river banks is a sandy loam. This rich land is used for the production of corn and cotton. Farm homes, financed by income from the soil, have been built in the valleys. Many of these fine homes are constantly in danger of destruction during the late spring when the floods come. Often the floods come without warning because the streams are fed from melting snow in the rocky mountains. Thus it is that when it is dry on the plains the river valleys are sometimes flooded.

One spring the North Canadian River which flows across Oklahoma overflowed its banks near Shawnee, Oklahoma. In a few hours this shallow river rose more than twenty-eight feet. Homes built in the fertile valley were washed away. After the flood, great holes of mud and sand were found where houses had stood a few days previous. It took the raging waters only a few hours to sweep away the accomplishments of years of hard work. Plans and hopes for the future were destroyed. The foundations of these fine farm homes were laid on sand that would not support the buildings when the floods came.

The young man who builds his life on the evil things that may tempt him is building on a foundation of sand. Selfishness, dishonesty, drunkenness, gambling, gold-bricking, lack of respect for womanhood and filthy language are very insecure foundations upon which some men try to build a life. The certain outcome of a life so founded is complete wreckage when the storm comes.

On the other hand, the structure which is built on a rock will stand when the storm comes. The skyscrapers of Chicago withstand the high winds which blow off Lake Michigan in winter. There art times when a man walking on Michigan Avenue will be blown about the street by the terrific winds that come down from the north and east, but the sturdy buildings which face the Avenue and the Lake stand steady and upright in the strongest winds. The building that stands forty or fifty stories in height also sends its foundations down to bed rock or to a huge mass of concrete which has been poured to serve as a rock foundation. The tall building that stands through all storms sends its foundations deep into the earth until it strikes bedrock.

On a sunny day if you will stand on the hills of New Jersey, which are not far from New York, and look across the Hudson River, you will see the tall tower of the Empire State Building. More than a hundred stories it raises its head above the surface of the ground. The very height of this strikingly beautiful tower suggests a solid foundation. Upon inquiry, it will be found that the builders dug deep into the granitic bedrock of Manhattan Island to find a firm base before they started the erection of the tower above the ground. The work done beneath the surface of the earth took as long to complete and was just as important as that done above the surface. Without a permanent foundation of unbroken and unyielding rock such a building would be a threat to life and to neighboring structures of lesser height. The right kind of foundation makes this great building useful in the life of a great city and a great nation.

The Great Teacher has said that the life that is founded on rock will stand through storms, to become useful and helpful. It is suggested to you that you build your life on a solid rock foundation. Do not be content to have any traces of sand in the life you are building. The rock upon which you may safely build is one composed of confidence in yourself, faith in your country, and trust in your God.

You must have confidence in yourself that you may do your work while in camp effectively and efficiently. Self-confidence now and all through your period of enrollment will make a better American citizen of you when you return to private life in your home community. The time is coming when you will be called upon to earn a living for yourself in private life. Self-confidence is one thing that is needed for you to be able to do the most for yourself. Your own self-in-

(Concluded on page 50)

# Preaching That Appeals

*By* REV. HERMAN L. TURNER *

DR. EDWIN McNEILL POTEAT, in his recent review of Dr. Halford E. Luccock's new book, "The Acts of the Apostles in Present-day Preaching", states: "In the first century, the Apostle Paul alone wrote about the foolishness of preaching. In the twentieth century everybody writes about the preaching of foolishness". Here we have an explanation of the preacher's "Blue Monday". Dr. Poteat says: "Every preacher is oppressed by Paul's dictum from Sunday night until Tuesday morning; and concerns himself with the latter dictum all the rest of the week".

Preaching that appeals must become a magnificent obsession with us, as it was with the greatest apostle of all times who cried, "Woe to me if I do not preach the Gospel". (1 Cor. 9:16—Moffatt). Some one has said that "preaching is taking something hot from the altar of God and thrusting it into cold hearts and setting them aflame with faith". Ours is a materialistic, disjointed and nervous age. We live in a convulsive world. The excitement and selfishness of the last decade have rendered the masses indifferent to the spiritual realities of life. "It pleased God by the foolishness of preaching to save them that believe". We must continue to share Paul's romantic faith in the "foolishness of preaching".

Recently, I met with a group of business men in my city. As we sat about the luncheon table, the presence of a minister brought up the discussion of religion, and man after man confessed that he did not attend church regularly. Then one of the men asked me this question, "How do you make yourself care?" And that afternoon I turned that question over and over in my mind, and finally I came to the conclusion that it was my duty or business as a minister to make careless people care.

Our job is not so much to tell them what to believe, but by the sifting of their hearts, to help them to live what they already believe. The preaching that appeals must be positive, straightforward and dynamic. We are to confront men with the truths of the living Christ, and make our preaching "life-centered". This is the most fascinating challenge of our profession. We are messengers of God up on the mountains. First, let me say, the preaching that appeals must become a magnificent obsessions with us.

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The second thing about preaching that appeals, is that, it must be full of the Spirit. Truth and personality are the two essential elements of preaching. If truth is to be effective it must come through the preacher's character, his affections, his intellectual and moral being. We are not to be emotional enthusiasts, but our preaching ought to impress those who hear us that both the intellect and the soul are on fire. It was Ruskin who said that "the issues of life and death for modern society are in the pulpit". Preaching loses its appeal when we present our messages with a heart of lukewarmness. The pressure of smothering details has robbed the average preacher of the dynamics of vital preaching. Over-emphasis on literary skill and niceness has made much of our preaching ineffective. Our sermons must be something more than essays. Along with the quest of popularity for ourselves and the desire to sustain the applause of the crowds, we have too often become laborers in fleshly energy and lack spiritual power.

Sometimes our enthusiasm is over-emphasized with the physical technique of a boxer. Noise is likely to become a substitute for thinking. Elbert Hubbard has said that "Too much emphasis is no emphasis—raise your voice too loud and no one hears you. Hit too hard and you excite sympathy for your victim. Draw your indictment too sweeping and it becomes suspicious". A deacon wrote to his pastor after hearing him in a "noisy message", saying: "I'm sort of like the fellow who liked water but didn't want it poured on him full pressure from a hose". The heart of the preacher must reveal quiet powerful reasoning. The "still small Voice" of authority is far more effective than the mighty rushing wind. One of our Scotch theologians has given us this technique: "Begin low, proceed slow. Rise higher,

take fire. When most impressed, be self-possessed. To Spirit wed form, sit down in the storm". Spirit-filled preaching is Christ-centered. Christ is the hope of the world. Orthodox pious platitudes will not suffice. The men who sit under our preaching want reality. The preaching that appeals is the common sense application of the Gospel. We are not to spend our time talking to men about heaven, but rather their fitness for heaven. When I was a boy in North Alabama, I used to see streamers out in front of the churches with these words, "Get ready to die". The thing that was on my heart was a more vital thing, that of getting ready to live. We have said too much about our standing, and too little about our "stature" fashioned after the standards of Christ. Religion is not so much a question of position as it is of power; not so much of safety as it is of growth. Spirit-filled preaching is the kind that appeals. The news stands are flushed with books on how to achieve success, and they are usually the "best-sellers". The Bible is the original "Success Book", states a recent editorial in The Presbyterian of Philadelphia. There we find the secret of winning friends: "He that hath friends must show himself friendly". As for influence, he that believeth on Jesus "out of the midst of his life shall flow rivers of living water". For Moses life did not really begin until he was eighty. "Come ye yourselves apart and rest awhile" was the Saviour's way of saying that we must learn the principles of rhythm, of alternating activity and quietness, if we would labor long and effectively. If we are able to deal with the dynamics of life, we had better stay with the Bible.

There is another word about preaching that appeals, namely: that our sermons should be shorter. We are beginning to see the value of well-planned worship. The sermon is only a part of worship. In my boyhood day, the sermon was everything. The other features of the worship program were known as "preliminaries". Should you have met a group of people in my boyhood community on a Sabbath morning and asked them, "Where are you going?" The reply would have been, "We are going to 'preachin'." Now we go to worship. This gives the sermon a new status. The shorter sermon will require more preparation and this will mean better preaching. We need not deceive ourselves,—people are tired of long sermons. Through the various periods of church history we read complaints about the "tediousness" of sermons. I asked Dr. Henry M. Edmonds of Birmingham, one of the greatest preachers in my section, about the amount of time a minister should put in on a sermon and he said, "one hour for every minute of delivery. It is a rare sermon that has twenty or thirty hours of preparation behind it! We are told that our preaching is not for our own edification but for that of the people. Dr. Hugh T. Kerr of Pittsburgh says the long sermon and the long prayer find very little support in the Scripture. Many of us are beginning to realize the art of preaching concisely and categorically. There is the old saying that souls are not saved after the first twenty minutes of preaching. We should study Father Sheen of the Sunday Catholic hour for clarity of expression and fine speaking voice, and Raymond Fosdick and W. J. Cameron for ability to go straight forward developing simply and directly without a single superfluous word a gem of thought or a great principle.

In this connection, let me say that intellectual honesty is a great need in the preaching of the average minister. We preachers must be on our guard against the subtle danger of generalization. How easy it is to take one strained incident out of life and then play it up as representing a correct picture of some situation throughout the nation! Years ago, I attended a revival meeting in Alabama. It was "Women's Night". The evangelist deplored the modern evils of women. As you will doubtless recall, the press of that day, had a great deal to say about a woman in Mr. Carroll's party in New York City, who took a bath in a tub of wine. The evangelist used this episode as his major illustration to show that women were going to the devil. He worked his illustration long and hard, giving the impression that it was a common occurrence on the part of all women throughout America to take a bath in a tub of wine every morning before breakfast. By the way, the community in which the special meeting was being held did not even have bath tubs. You see what I mean by the subtle danger of generalization. How easy it is for one to get "hipped" on something. I believe the short sermon, requiring more preparation will eliminate the tendency to generalize, and our messages will be more direct and accurate in facts.

This last word—the preaching that appeals must proclaim the gospel of Jesus Christ as the hope of the world. Many people feel that we preachers spend too much of our time telling them what is wrong with the world. Those who have spoken to me about this have insisted we bring them the message of hope. Christ is our hope. Some two years ago, I received a letter from one of my parishoners with this suggestion: ".....I think sometimes you dwell too long on the negative or dark side, and entirely too short a period of your sermon on the brighter constructive side. With the amount of worry and trouble all around about, I believe most of us want sweetness and light, the simple teachings rather than the tumult and confusing dogmatism of so much present day 'isms'." I fully appreciate this parishoner's viewpoint. People are reading the press every day and they are simply depressed in their souls with the unhealthy conditions and situations which are found in almost every realm of life. The people in our churches and the young men in our camps want a message of hope, strength for their daily tasks, and comfort to heal their disappointments. We are the ambassadors of hope to a world that is disillusioned and bewildered. The gospel of Jesus Christ is a gospel of hope, and not one of defeatism.

But to a little neighborhood of hill folk it seemed to portend the swift end of all life. For them, Nature had grown far to supernatural to be beautiful. In terror they rushed to their parson. "What shall we do?" they cried. Pointing to the sky, the old man aswered, "Ain't it pretty? See them little stars shooting across the sky? But none of them big stars hain't moved an inch".

When pessimism creeps upon us, when the crumbling of capitalism, democracy, home and church rumbles in our ears, I like to recall this little story, the source of which I have forgotten. It reassures us that the real things of life abide that they have not moved an inch.

We are privileged to preach the gospel of an unchanging Christ to a changing world. Jesus Christ is the same yesterday, and today and forever. The Sermon on the Mount has not been repealed. The Great Commission has not been recalled. The Gospel of Jesus Christ is still the power of God unto salvation to all who believe. The Gospel can change human nature. Christ is the hope of the world. This is the kind of preaching that will make its appeal to the world of our day.

# Military Discipline as an Aid to Character Building

*By* REV. BURLEIGH A. PETERS *

IN the entire category of human endeavor there shines no one characteristic with any greater luster than that of obedience. It is a distinctive attainment, the ultimate goal with which every person has been more or less conversant and especially in the early formative period of childhood. It has been taught and exemplified to us constantly. The entire way along this earthly pilgrimage we have noted it. Its value has been highly emphasized as that which must continuously aid in the building of a strong character in the home, the school, the Church, the State, the Nation. Each individual somehow, somewhere, and by someone has been told that he must possess obedience to be successful in life whether in the business or professional world.

Of course, this is obedience in the broad sense such as obedience to truth, principle and precept, our own inner selves, our fellow men, the right as we may see it, law, God and in all of our relationships one with the other. Obedience to any and all of these becomes "the pearl of great price" for love of which we should subjugate the entire personality that we may always possess it.

To be obedient is to be truthful, honest, especially to one's self. Shakespeare says,—"To

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thine own self be true, and it must follow as the night the day, thou canst not then be false to any man." The wisdom of these words speaks volumes. They challenge the utmost honesty with ourselves first and secondly that our relationships with our fellow men shall not be false.

When a soldier is first introduced to the military organization of which he becomes a part his first lesson throughout the entire establishment is that discipline or obedience is the first rule of a soldier. He soon realizes that obedience is basic. His reaction to this discovery may be good or bad. He may immediately acquiesce in its demands or he may rebel. Much depends upon his earlier sense of obedience and whether or not he had constantly developed it. Had obedience in civil life been habitual he immediately becomes a good soldier. If the reverse were true, he rebels against the established discipline and must learn to become a good soldier by the exacting method of a complete revolution of the expenditure of nervous energy either mental or physical or both. Edward K. Strong, Jr., in his "Introductory Psychology for Teachers," says, "Habit or memory is today conceived of us due primarily to the chemical change in the synapsis whereby the resistance is lowered, thus permitting the nervous current to flow in this direction rather than in some other direction." Dr. Betts in his "The Mind and Its Education" justifies virtually the same condition relative to the flow of nervous energy. Hence, by the completion of a single act in accord with the flow of nervous energy, its expenditure lays the foundation in the brain for a habit, though as yet embryonic. The track is laid over which the train of habit may move.

The recruit, therefore, who is unaccustomed to the habit of obedience, is compelled to form the habit by repetition of the same act he had not performed and to which he had given little or no thought.

Dr. William James tells us, also, that not the mere repetition of an act counts but "the attentive, sustained, careful, exact repetition." With the fact of obedience constantly staring him squarely in the face, and being impressed with the absolute need of conformity to discipline, the rebellious soldier will soon become "attentive and will sustain a careful, exact repetition of the act for his own welfare." "To make a mistake," says Dr. James further, "is like dropping a ball of yarn that is being wound—the habit-former must begin all over again."

Military discipline teaches not only the basic fundamental of obedience and of precision in work done, but also in both of these the necessity for cooperation or team-work. A soldier realizes he is an integral part of a whole which rises or falls in efficiency according to the manner in which he completes his part of the work. In the infantry squad as well as the artillery gun crew this need is paramount. By the constant exercise of his part of the work at hand he realizes his work is a part of the whole squad or crew and an appeal is made to his better sense of pride and every power at his command will be rallied to his particular task for the general welfare of all concerned. What a tremendous lesson could be learned from the simple school of the soldier by the rank and file of any people when confronted by the ravages of a common enemy against governmental integrity! One that may jeopardize the cultural effect of our institutional life?

Military discipline exacts promptness in duty. A recruit soon learns the meaning of promptness as well as the fabric of which it is composed. If a boy acquired the habit of promptness in the home, he will likely exercise it in school and later in business. If he has been negligent at home or in school, in all probability he will be negligent in business. But in the military he can not be late in reporting for the performance of his duty. He can not be late or tardy for formations of his organization or the general morale of his fellow-soldiers suffers. This can not and will not be tolerated in military life. Jocularly reference is made to the Army expression,—"Orders is orders," yet it bears the true purport of military command.

Courtesy shares also in the category of benefits accruing to one in military duty and life. As our salutations are courteously extended in civil life so are they in the military life to one's superiors whether commissioned or non-commissioned officers. This also becomes one of the first requisites for any one coming into military life. Courtesy costs little yet amounts to much in a well-rounded personality anywhere. But as a matter of strict discipline it exemplifies the amiability of one soldier to another, and to his superiors, recognizing the rank and the confidence

reposed in them by their government rather than the moral or spiritual qualifications which they may possess. In many cases, it may be both.

On the other hand, the officer to whom the courtesy, especially the hand salute, is extended reciprocates the same salute in all courtesy, thereby showing not especially a superiority of rank or position but more properly a simple courtesy as one soldier to another.

Honor is fundamental and is taught throughout the entire military command but most particularly exemplified in the honorable position as a member of the interior guard. Since the time of the Roman Empire, we are told, interior guard duty has been most honorable. While not always considered as such by those chosen for this honored duty, yet as a matter of fact and record it is the most honorable of all military duty. Upon a single soldier serving in the interior guard and upon the efficiency of his duty performed may and does depend the safety of the entire personnel and protection of material of the command.

This may be illustrated in a flock of crows; as they go to feed or congregate they never do either until a sentinel has been posted upon a high tree or some vantage-point from which the proper warning may be given upon the approach of danger. Also do the crows post reliefs; for the first sentinel remains on guard a while but never leaves until properly relieved by another of his own number. This may rightfully be said to be the function of the interior guard and perhaps the concept of interior guard duty might have been suggested to the Romans by the wisdom of the crow. Thus is typified the honor of the interior guard. A military camp goes to its rest or duty only when properly guarded by those of its own personnel.

In the life of a soldier is laid also the proper basis for service. In a very special capacity the army of any country stands sentinel for the nation it represents. Not in the spirit of aggression or conquest but in that more beautiful service of national defense. As a means of national defense the standing army signifies the power equipped and ready for the promotion of the general welfare both within and without the nation. No service save that of a spiritual nature could be taught to a nation of more far-reaching value than this. It is a military service providing for the common defense of a nation's homes, her society, her churches, her schools, her several Commonwealths and her very integrity as she journeys on her way endeavoring to fulfill her place in the sun in the destiny of nations,—this service can not escape a nation's good judgment to be paramount in the realm of national necessities.

There is also a value of cardinal importance taught by military discipline in that it presents a patriotic devotion to the ideals and principles of government. By instilling a love for country in the hearts of those who serve in her Army, both by means of obedience to military command, and service schools teaching the very nature and essence of service, there will be developed a greater conception of a better citizenship within the nation. By patriotism and patriotic devotion we do not mean that caliber of spontaneous reaction that is exemplified by a motley crowd which waves small flags from the sidewalks as troops march on a tour of duty, nor that degree of empty enthusiasm which rises to a given height at the sound of the measured drum beat, and with loud cheers and huzzas wishes the soldiers well, yet fails to be sufficiently impressed with the meaning of "Old Glory" unfurled to the breezes to even touch, to say nothing of raising, their hats; but we do mean that devotion which is a part of the individual consciousness that loves the fairest nation under the sun, even with all her shortcomings and imperfections and which will give of its very best endeavors that her representative government, from which each person under the protection of that flag receives his opportunities and daily necessities, may not perish from the earth.

The foregoing values accruing to military discipline doubtless are not all-inclusive nor exhaustive, but we believe them to be basic, and perhaps the major ones of the entire subject.

The application, therefore, of the above principles to a given personality in the military service certainly and definitely aids in the building of character. The army is not, and never was, organized to be a soul-saving organization. Neither does it claim to be; but at the point where military discipline ends, so far as the fundamental principles of obedience to command and law, precision of work done, cooperation or teamwork, promptness of action, courtesy, honor, proper basis of service and patriotic devotion are concerned, there begin the opportunities of the

army chaplain to further these principles in application to spiritual things. What a broad field is his! Obedience to God and His law, the definite work to be done for Him, Divine teamwork, the necessity for promptness of action in spiritual decisions and life, kindliness and love, honorable service in His Army and spiritual patriotism: such as these are a minor portion of the great themes upon which he concentrates the flow of nervous energy of the soldiers in his command upward towards a real spiritual interpretation and application in the abundant life.

Character is what we are, not what people think us to be. Dr. Roy Smith tritely writes, "every man is the product of what he was, plus all the people he ever met, all the books he has ever read, all the plays he has ever witnessed, all the experiences through which he has ever gone." This then is the character of each and every person, the sum total of all experiences. It becomes self-evident that if in all these several experiences the concentration upon purposeful living be directed into the channels of the foregoing principles such as we have noted as the products of military discipline, then the character of the person so directed can not fail to be developed into a stronger, deeper and more purposeful one from the psychological, social and moral aspects. But this is not enough. No man can afford to be a good moral man and nothing more, because he himself is more. He is a spirit, a soul. According to the Scriptures man is possessed of a body and a soul. The former returns to dust whence it came and the latter to God who made it. With the latter, therefore, we have most, or ought to have most, to do. The former is subject to it.

The living, moving, life-giving personality that ever more must be the acme of the development of that God-given soul is the Master Character-Builder and Master Craftsman of the universe. The Great Master-Heart was obedient to God. He is the Great Exemplar for us in the building of our characters, for He is God.

That military discipline produces many of the qualities of a foundational nature upon which great men have built their lives for and in God is an established historical fact. George Washington, the attending physician at the birth of his country, was a strict disciplinarian and most certainly a God-fearing man. Abraham Lincoln, the emancipator of a benighted race, lived the life and entered into the spirit of military discipline, and was a firm believer in God. Theodore Roosevelt, a man who was a good soldier, constantly portrayed those principles of military discipline, and was a God-fearing man. These and many, many other illustrious men who have attained the highest achievements in human relationships and the coveted goal of spiritual peace, have built upon the bases of sound morals, good ethics and obedience to truth, and then the interpretation of these fundamentals by and through the spiritual concepts received by their communion with their Creator, and a humble sense of their utter dependence upon Him.

The beautiful flower of good citizenship must ever more grow in the fertile soil of willing obedience to law and order, truth and righteousness; be watered by the self-sacrifice and patriotic devotion of high-motived service; be pruned by the common consent of the governed; and determine to "secure the blessing of liberty to itself and its posterity" under the free and open canopy of a kindly Providence.

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## TWO FOUNDATIONS

(Continued from page 44)

terest demands that you keep up a strong confidence in your own abilities.

Confidence in self is not enough for a complete life. You must have faith in your country, if you would build a great life. This means that you will trust and honor your fellow man. To have faith in country means that you believe that opportunity is still to be found for the young man who is aggressive for himself. Yet aggressiveness for self should be tempered by love for others. You need faith in your country that you may be a good citizen sacrificing your own self-interest when necessary for the greater and more important interest of the American nation.

Trust in God is needed by each young man that he may get a vision of what he ought to do for himself, for his neighbor, and for his country. The young man in this camp who trusts in God by doing the things that Jesus teaches him to do is the true Christian and a first class American citizen. He has his life built on a solid rock foundation that will stand up under the strains of the most severe storms that may overtake him.

# It's A Man's Army!

*By* REVEREND EMIL BAUMANN, CHAPLAIN CORPS, U. S. ARMY RESERVE

AS a Dayton, Ohio, parish parson doing two weeks of active duty training as a Reserve Chaplain I must confess I have fallen into military routine with surprising ease. And I unblushingly make the admission that Uncle Sam's uniform fits snugly with my preparedness philosophy of life.

Conflict exists between the extreme militarists and the pugnacious pacifists. And where extremes are found, one finds misunderstanding. Some Army personnel have very little use for religious leaders, whom they generally classify as pacifists. Likewise many pacifists charge anyone who has anything to do with the military establishment is a believer in mass murder. The pacifist likewise accuses, and oft is more pugnacious than the man in uniform in so doing, that the soldier is a believer in mass murder. But I maintain that just as a fireman does not necessarily believe in arson, nor a policeman in burglary, nor a pacifist in total submission, the Army does not view a bloody war with even the faintest degree of pleasurable anticipation.

Welcome or unwelcome, we must admit the record of history in the court of human judgments, and in so doing acknowledge that the church often has survived, and even extended its influence as an institution by means of military assistance. And our Army has justified its existence through participation in moral or righteous purposes. Today there are sectors of our social life where the church is under pressure, and its disestablishment is sought. One wonders when in America, some subversive minor party with European anti-church patterns of thought, will attempt to abolish the church. At such a time our Army will probably be "a present help in time of trouble" for the church.

But even if I were compelled to the necessity of our Army as an essential part of our modern American life, I would be more eager on another issue to combine the office of my ministry with that of the Army establishment. I would be persuaded to take an active part as a clergyman in the military life because the Army is composed of *men,* and where *men are found the gospel should be preached to them.*

The only other alternative for a pugnacious pacifist to take would be to consider all Army personnel as reprobates and outside the gospel hope, an impossible attitude for a Christian to take.

Fort Knox, where I have taken my training as a Reserve Chaplain, has become the center of a great variety of military activities. Here on a 33,000-acre reservation one finds the Infantry, the Mechanized Cavalry, the Field and Coast Artillery, the National Guard, the R.O.T.C., Ordnance, Quartermaster, Air-Force and Signal Corps. Here also the CCC is cleared to and from their encampments.

Chief center of Army activities at Knox is the Mechanized Cavalry. When one thinks of Cavalry one thinks of troopers and horses and saddles and bugles. Instead of bugles the mechanized trooper has aerials. Instead of horses he has a Diesel-engined caterpillar tractor "cat" that slashes across eroded terrain like some metal saurian. Instead of a curry-comb being used on a black gelding, the modern trooper uses steel wool on his mount. Modern Paul Reveres and Phil Sheridans wear goggles, and carry monkey-wrenches more often than sabres. Spurs, cinches and spavins, oats and hay, give way to throttles, rubber tires, gas and oil. To see a squadron of these Army "cats" go by, accompanied by a score of motorcycles and service cars, would make any red-headed boy desert his annual Sunday school picnic dinner of fried chicken.

Army personnel are tremendously interesting. Yonder walks a Sergeant who is a graduate of an engineering college. Our Major General, according to the Army register, started as a buck-private. Over at headquarters is a "Pointer" with his first year's service, and despite his great West Point training he must depend upon a Hungarian Top-Sergeant to manage his platoon. Over at the guardhouse one meets a 20-year-old veteran who confesses that the worst job in this whole blinkety-blank Army is to act as watch dog over his fellow-soldiers. The milk of human kindness has not been dried up by his barracks' experiences. Down officers' row you see some well-starred general come swanking along, and

as a reserve officer you wonder if you will trip just before you get within saluting distance, but that night you know he is human like the rest of us, when you see him bending in a courtly manner over a golden-haired 5-year-old miss' hand and kissing it in cavalier fashion.

While general courts martial is held, babies are born along Corporal's row where the non-coms are housed. While guns boom a salute to a visiting general, the Chaplain is loaning money from a rotary fund to enable a busted private soldier to go home to attend the funeral of his mother. While some officer ekes out on a lean pork-chop for his lunch, over at the Cavalry mess—I swear this is true—the enlisted men are eating fried chicken with good gravy and all the trimmin's, and it is followed by pie baked by the man who won third highest rating at the army cooking school.

I have been in the mess halls and have seen the food on the tables. I assert with all the honesty and conservation I am capable of, that the average enlisted man eats better than the average middle-class citizen in civilian life. And yet there are some who "go over the hill" thinking they can do better elsewhere. But then there are always a lot of folks, whether preachers or privates, that are running away from jobs and looking into the far horizons and imagining it to be better there. Not so. *It's a man's Army. It is our own Army.*

After chapel last Sabbath, where I preached to the garrison congregation, a soldier hung back to ask me how his Xenia avenue preacher was getting on, and whether he was still the "big noise" among the business men in his neighborhood. A trooper putting up fly-screens in the mess-hall windows, asked me for the Dayton address of his brother who lives just three doors from the church where I preach!

In the hospital I talked with a happy convalescent and found I had to pass his house on my way to Sabbath school. *It is my Army, your Army, our Army.* It is a human Army that no pugnacious pacifist can ever match.

I will take the average Army Sergeant and line him up on one side of the room, and then line up a group of professional men I am most familiar with on the other side of the room, and for efficiency I will prefer the Army man. The other group may have more piety and poetry and less cussedness, but the Army Sergeant has the stuff that can command men and the respect of others. Probably, if we preachers knew as much about men as the Army Sergeant does, we might have more of the church in men and more men in the church!

I like the Army approach of the discipline and justice problem. It is far superior in my estimation to that which we have in civil life. The reasons are several. In the Army there is immediate action. Discipline and punishment follows immediately after commission of the offense, a thing that has a very salutary and moral effect in the whole scheme of punishment. In civilian life there are too many delays and tricks. There the culprit is punished a year or more after commission of the crime, and by then he has a sense of injury, and has forgotten the enormity of his offense.

Likewise in the Army, the punishment is enforced by men of like rank and type. In civilian life a high grade man may commit some crime. It may be his first and his only offense. But though guilty, after all he has something to conserve. While serving his sentence he is compelled to consort with, and be under the authority of, a man who may be a pug-ugly.

I have been a spectator at two sessions of a court-martial. One a special and the other a general. In both, there was evidence of the finest justice. Mercy and severity; understanding and fairness; dignity and wholesomeness was in evidence throughout the procedure.

There is a fine sense of obedience in the Army also. Response is almost immediate to command. No malingering. No "passing of the buck." From minor policing of the barrack's floor to the broad plans of a summer's training plans, there is a readiness. The laggardness of civilian life is not in evidence.

Some folks find fault with the Army. It is said that there are too many commissioned officers and a useless expense. I have never found a firehouse where the men sit around, to be a very busy place. But when the fire alarm sounds, they are quick to their duties. Of course we do not need a big Army during peace times as far as practical uses are concerned. But we have to have an Army adequate for immediate expansion to war strength when a foe comes to rob our pacifists, who would if they could, and were not prevented, allow an enemy to take the milk away from their children.—Reprint from *"Our Army"*, October, 1938.

# An Analysis of Leadership

*By* CHAPLAIN O. J. COHEE *

TODAY it is imperative that the qualities of leadership be reexamined. Man, it seems, is "afraid of himself." He is afraid to govern himself, and so turns to any available leader, who will free him from the necessity of making his own decisions in the fields of morals and ethics and citizenship. He is conscious of the fact that he needs a lot of "policing" and is perfectly willing to give the task over to any likely candidate for the job. In spite of long centuries of struggle towards self government, the destiny of the world today depends upon the whims and desires of a very few individuals. It is beyond the scope of this paper to attempt to set forth the conditions which have brought this about and they will be referred to only briefly as they illustrate the various phases of leadership.

More than a generation ago Carlyle gave to the world his gospel of "Hero Worship." He sought to revive the reverence and admiration for the exceptional man. He exalted the role of leader, belittled that of the people. His thesis was, "Society everywhere is some representation of a graduated worship of heroes." Sociologists argued that Carlyle missed the drift of the age. His gospel, they say, was "post dated and obsolete." Man they maintain has at long last struck his tents and started out on adventure in self government. He has risen to the stature of adult citizenship and will no longer blindly follow "the leader."

Yesterday we would have been inclined to agree with the sociologists against Carlyle. Perhaps even then it was but wishful thinking, but today when we can number the surviving democracies on the fingers of one hand, we face the future with a sense of disillusionment and foreboding. We have seen how readily whole nations have been willing to place their destinies in the keeping of one man. Give them an emotional outlet; enough enemies to hate; promise them enough, and they willingly and blindly become "hostages to destiny."

Were we concerned solely with the leadership of the so called dictators, it would suffice to analyze the conditions which have brought them into being. For there is no shadow of doubt that many men are occupying places of destiny today, not so much because of qualities within themselves, but rather because of the golden opportunities offered them by the stress and alarms of the present social upheaval. We are not forgetting of course that every leader must be finally evaluated against the backdrop of his own day. Circumstances, economic, racial, and social upheaval—all these play their role in exalting or casting down leaders. Alarms and dangers have always afforded resolute souls the opportunity to grasp the reins of leadership. We have but to recall Peter the Hermit, Joan of Arc, and Lincoln. The battle fields of the world with their intoxication of rapid movement and the thrill of personal encounter have been the scenes of the most splendid triumphs of personal influence. Here great captains of men, Hannibal, Napoleon, Lee, have shown a rare capacity to win the devotion of their men and to stir them to deeds of surpassing valor.

With the caution then, that it is impossible to entirely separate any leader from the arena in which he plays his part; with the realization that the question under discussion has a thousand pitfalls for one with a plan for dogmatism; and with the further caution that "to make any truth too definite you make it too small," we will proceed to analyze this elusive thing we call leadership.

### *Heredity Leadership*

Often the leader finds his place and position fixed for him by long practice, tradition and unbroken precedent. The mantle of the prophet falls upon his eager acolyte and at once the initiate takes on the power and sanctity of his predecessor. With the donning of the prophetic robes, he takes his place in the long line of his

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prophetic and ecclesiastical forbears. The claimant to the throne kneels before the altar. With the placing of the crown upon his head, his status changes and he is immediately endowed with all the power and prestige of the empire. As he rises, "Long live the king," bursts from the lips of the multitude and forthwith in some manner not clear to them, his wisdom far transcends that of mortal man. More especially is this true if kings or emperors can trace their descent from some divine ancestor. "The divine right of kings," was long a sturdy support for the crown. It is still used with telling effect in Japan. Again, the President kisses the Bible as the last act in the drama of taking the oath of office and immediately thereafter, through him speaks not the man that was, but the power and prestige given the office by his predecessors.

If these men, upon entering their high place, are wise, say not too much, choose their advisors with care, observe time honored precedents—even though mediocre, they may in time acquire a stature out of all proportion to their inherent qualities of leadership. They are symbols and through them flow the wisdom of the wisest councilors or, as often happens, inspired by the demands of their high office, they may tap hidden sources of inner leadership, hitherto unsuspected, and thereby themselves add luster to their exalted office.

The army offers a splendid example of leadership. The rank perhaps more than the man commands. The rank with its duties, its responsibilities and its honors is permanent. Those who bear the rank are transient. With the rapid passing of men through various ranks, endless confusion would result were this not true. Elaborate safeguards are set by law to bolster and strengthen the system. But even here there are seats reserved at the top for those officers, who can inspire their men to the greatest efforts, win them for the boldest enterprises, nerve them for the heaviest shocks. The Grants, the Lees, the Pershings, are bound by no system.

In discussing this aspect of leadership, it must be borne in mind that it is possible to *lose* as well as inherit leadership. A king abdicates for the sake of his true love. The Kaiser flees his country rather than face the consequence of his failure. The Emperor steps aside in a moment of indecision to make place for the dictator; then crowns everywhere rest uneasily upon anxious heads. Ecclesiastical superiors step out of character and for a time forget their prophetic role, and the church universal reels from the shock. The President fails to live up to his promise or to act with decision in great crises, and the cry is "Democracy is impotent."

*Physical Leadership*

"Perfection of Physique" has always played an important role in leadership. Especially was this true in earlier "face to face" groups. When hand to hand conflict was the fashion, great size and strength marked the leader. Saul was chosen king of the Hebrews because "from his shoulders upward, he was higher than any of the people." Of the towering Sam Houston it is said. "Had he been bound naked upon the back of a wild horse, like Mazippa, the first tribe to which he came would have made him chief." The commanding figures of Charlemagne and Peter the Great bear testimony to the value of physical strength. You cannot separate King Arthur from his mighty sword, or Charles Martel from his cleaving battle axe. Washington, gigantic upon his great white charger has ever been the ideal figure of the Great Commander. The superb military bearing of General Pershing played its part in winning for him the admiration and devotion of the men in the A. E. F.

Hand to hand conflict no longer plays a leading role and face to face groups are few, so another physical trait is assuming the ascendency. The voice of the Orator. Prior to the invention of the radio the speaker could reach at best only a few thousand. Now the range of his voice is increased a thousand fold. A good "radio voice and personality" that can be projected over the air lanes give the would be leader a tremendous power.

Who of the present generation can forget the dark days of March 1933. A newly inagurated President sat before a radio in his office in Washington. He was unknown to most of the people of America. Soon his magnificent voice, so friendly, so calm, so hopeful, was entering every home of the land. Fear was banished, panic averted and confidence restored. It was the greatest example of personal leadership exercised through the human voice that the world has ever seen. Radio is fast taking its place as a leading

means of social control. Entire peoples are being shaped by its force. Wars of ideoligies are being fought between nations over the air ways, and the end is not yet. That Orpheus among men who can send his enchanting notes in to the farthest flung villages and hamlets can build up vast personal ascendency. May we predict that henceforth no man can be elected president of these United States, who lacks a pleasing radio voice and personality. Is it too much to vision some super voice of the future swaying the world to his will. Of all the natural elements of leadership, the human voice lends itself most readily to training and cultivation.

*Mental Leadership*

The corner stone in building a vast personal authority is confidence in self. The true leader never appears dubious or nervous or uncertain. Into his commanding voice there never appears the slightest note of hesitancy or doubt. He gets the situation in mind and bodly strikes out and does things. This confidence is transmitted by bearing, by voice, by manner, and proves irresistable. Action is substituted for drifting, certainty for doubt, and confidence is restored. Picture Cortez on the heights overlooking the harbor of Vera Cruz. He tells his men to look back and see their blazing ships, fired by his own order. "There can be no retreat now," he said; "We must go forward." Inspired by the confidence of their captain they did go forward and conquered a great people with an utterly inadequate force.

It is almost axiomatic that confidence must be shored by competence. Continued leadership is impossible without thorough mastery of the problems to be met. The leader usually has confidence because through hard work and self discipline he has a complete grasp of the situation. Nothing destroys leadership so completely as "failure to accomplish." Mere boasting is looked upon with contempt. He who has his eyes upon far horizons, whose royal imagination promises great rewards, can soon claim a great following. Then since nothing "succeeds like success," he becomes the master of men if his promises are realized. Soon after the World War an obscure Austrian soldier dreamed of a United Germany. He put his fantastic visions into print. He promised the German people a new place in the sun, a great army, a great navy, new territory, new power. He was looked upon with contempt. The world's leaders shrugged him and his book aside. In an amazing way Hitler has fulfilled his promises and today, as the idol of a Germany he has rebuilt, he weilds more power than any other living man. On the other hand, Washington's prestige suffered no hurt during all his masterly retreats, for it was felt that his failure to win battles was not through any fault of his.

The "Passion of a Purpose," has afforded many a rare soul the sure steed upon which to ride to power. On the rolls of the successful in every sphere of life will be found the names of many whose chief claim to fame rests upon the craving for and striving toward a goal. He, who has a purpose for himself and the universe of which he is a part, and bears in his life the evidence of it, can usually win. The lordship of one dominating motive lifts many a life out of mediocrity. A purpose gives a unity to life. Given a sufficient motive and impossible tasks seem easy and no goal too distant to be reached.

As the single motive unifies one life, so it may unify a people. If the leader can appear as the focus of the thought of the people, seem to stand for what they most desire, produce a sense of comradship and solidarity, he can, for a time capture great power.

No matter how much we admire the leader, applaud his genius, and enumerate his achievements, no matter how necessary leadership seems to be, history and present day headlines emphasize the ancient truth that concentration of tremendous power in the hands of one man "is the corner stone of vast social disorder."

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The enormous advance gained by the sciences of inanimate matter over those of living things is one of the greatest catastrophes ever suffered by humanity. The environment born of our intelligence and our inventions is adjusted neither to our stature nor to our shape. We are unhappy. We degenerate morally and mentally.—*Carrel.*

Send your dues for The Chaplains' Association of the Army of the United States to Lieut. Col. A. S. Goodyear, AG-Res., 1630 Concord Avenue, N. W., Washington, D. C. This entitles you to **The Army Chaplain.**

# A Thesis

*By* RT. REV. MONSIGNOR WILLIAM HUGHES *

A major emergency occurring, a Reserve Corps Chaplain is ordered to active duty and is assigned as division chaplain in a camp where a large percentage of the recruits have been drafted from a nearby city in which pacifism is rampant due to the activities of clerical and lay propagandists. Sixty percent of the recruits acknowledge church affiliations, twenty-five percent are indifferent to all religion and fifteen percent are avowed atheists or have such tendencies.

What plans would you formulate with the chaplains of the division and recommend to the division commander, (1) to make suitable religious provision and moral guidance for the entire command, (2) to obtain desired contentment and proper morale, (3) to prevent possible harmful influence which might be occasioned by the proximity of the camp to the nearby pacifist community.

## *FORMULATION OF PLANS*

### *The Division Commander*

In formulating plans for the solution of the problem named in the thesis, the first preliminary step is for the division chaplain to consult with the Division Commander and get his opinion and directions on the proposed program, the adoption of which finally rests with the Division Commander.

### *Conferences of Chaplains*

The second step would naturally be to call a conference of all chaplains in order to present the problem for clarification, so that, allowing time for consideration by each chaplain, a second conference might be held very soon thereafter to draft the problem itself. Before the second general conference, chaplains might well meet for round table discussion by groups, Protestant, Catholic and Jewish, in order to make clear their special problems and the solution thereof. On the basis of one chaplain to 1200 officers and enlisted men, as provided by the National Defense Act of 1920, there would be present in the camp even at an early date probably as many as ten or twelve chaplains. Plans should be made flexible so as to provide for newly arriving chaplains up to the full quota of thirty or more.

* *This treatise was submitted by Monsignor Hughes in partial fulfillment for a Certificate of Capacity for promotion from the grade of major to lieutenant colonel, Ch-Res. Monsignor Hughes was a chaplain during the World War serving overseas with the 1st and 87th Divisions; has been in the Reserve Corps for nearly fifteen years; was Director Bureau of Catholic Indian Missions, Washington, D. C., for a number of years; served as Executive Secretary of The Chaplains' Association for several terms; and is now Pastor of St. Catherine Church, Laguna Beach, California.*

### *Periodic Conferences*

Periodic conferences should be arranged for all chaplains at least until the program has been well worked out, situations covered and problems solved. Thereafter less frequent meetings may be needed except for the instruction of newly-arrived chaplains, whose cases will probably be better handled individually by the division chaplain both in taking the initiative and in encouraging the new chaplain freely to seek information and advice from the division chaplain or others, especially each chaplain's own religious group.

### *Request to Chief of Chaplains*

Request made to the office of the Chief of Chaplains will no doubt elicit helpful suggestions and probably a complete program which, with slight changes, will be suited to the problems of the particular camp. For instance, although the present paper is not expected to become immortal, this thesis or theses by others on the same subject, may furnish useful ideas in the situation described, which is pretty sure to exist in greater or less degree in every camp in any future major emergency. Indeed, such theses will probably be filed for reference somewhat as are war plans, subject to the changes of time and circumstances. Under Army Regulation No. 60-5, the Chief of Chaplains is charged with the duty of "coordinating and supervising all religious work within the Army and from time to time making recommend-

ations for such action as he deems advisable to promote the moral and spiritual welfare and contentment of the Army." The principles involved in the solution of practically all the details of the problem proposed, are to be found in "Training Manual, United States Army," entitled "The Chaplain, His Place and Duty", prepared under direction of the Chief of Chaplains, 1926.

### *Unit Commanders*

The earliest possible contact with the Division Commander, will both fix his responsibility and insure his interest, advice, cooperation and authority. To him the division chaplain may properly state that he has impressed on all chaplains, especially on those who are new to the service, the position of the commanding officer under Army Regulations No. 60-5, namely, "In the performance of his duties the chaplain is accountable solely to the commanding officer. Ultimate responsibility for matters of a religious and moral nature within a command devolves upon the commanding officer as completely as do strictly military matters." Experience proves that it will favorably impress many new commanding officers to realize the fact and the value of their responsibility. Therefore chaplains assigned to units should be advised by the division chaplain to present the case to their unit commanders in similar manner. All unit commanders should be so contacted, preferably after the program shall have been ok'd, or authorized, by the Division Commander. The division chaplain will see that those units not having chaplains assigned to them shall be contacted by some chaplain, preferably the one nearest thereto. While expressing their loyalty to the various commanding officers, the chaplains will be fixing responsibility. Starting with such authority, the chaplain can by tact and zeal as well as loyalty be assured of fulfilling his purpose in the Army.

### *Adjutant and Sergeant-major*

It is important early to enlist the powerful aid of the adjutant who can often decide questions of detail and effectively put through the wishes of the commanding officer, especially in authorizing the publication and posting of church notices. The great army of buck-passers and the greatest buck-passers of the Army, are stopped dead before the Verdun of a division order, for they hear distinctly, *"Ils ne passeront pas."* The sergeant-major should be told the outline of the program, at least that part wherein his unit is concerned. Not only commissioned but also non-commissioned officers and even enlisted men, will if gotten interested, offer ideas which will modify and perfect the program, especially as it progresses.

## *RELIGIOUS PROVISIONS FOR THE SIXTY PER CENT*

For the sixty per cent of the recruits who, according to the question proposed, acknowledge church affiliation, it will be a comparatively simple matter to provide religious services and to arrange the times convenient when, by division orders, on Sundays (for Jews Saturdays) all not needed for absolutely necessary military duties shall be free to attend. In that regard very much that was desirable was lacking in the training camps during the World War. To Sunday were assigned many tasks that could not be crowded into a full training schedule. Familiar religious services conducted with all possible dignity of ritual or program, with beauty of music and song and with well prepared sermons on the virtues of the soldier and the rational and religious grounds thereof, will do much not only to strengthen the loyal but also to win back the disloyal to country.

### *Laymen More Loyal*

Among laymen claiming church affiliation, scarcely will so high a percentage as fifty per cent be found to be affected with pacifistic or disloyal views as were those 10,427 out of 19,372 American clergymen who replied to questionnaire sent them by Mr. Kirby Page and reported in the magazine, "Tommorw," issue of May, 1931. Not a few clergymen are easily affected by fads because, in non-doctrinal matters at least, they are supposed to have bizarre opinions ready to utter on every subject under the sun. In such matters they are apt to be obsessed by emotional views rather than fortified by reasoned convictions. And views change with the wind of fashionable doctrine. Therefore, the views of most of them will veer to loyalty with the popular wind when a major emergency arises. On the other hand laymen, having fewer erratic views and more rational convictions, are more likely to be loyal even in peace time, while in war time their loyalties are profoundly stirred.

## *RELIGIOUS PROVISIONS FOR THE TWENTY-FIVE PER CENT*

In the problem stated, the twenty-five per cent of the recruits who are classified as indifferent, may be won in considerable numbers to attend religious services. How? First, by making the services attractive, that is, satisfying to the souls of men and by showing forth in sermons a reasonable service, that is, a religion which satisfies their minds as well as their hearts, a religion which frankly faces the problem of war and peace. Secondly, the peace time lethargy which results in indifference to God, to religion and to the life after death, gives way in war time in many cases to serious thoughts on those subjects by soldiers, as any war time chaplain's experience proves. Thirdly, many men who are indifferent to God are not indifferent to their fellowman.

### *Soldier's Natural Loyalties*

The soldier's attachment to his buddy, admiration for his officer and human friendship for his chaplain, will often win him first to attend services for human motives and then to return for divine. "Get your man," may well be the slogan of a campaign for each regular church attendant to win a new one. But all intention and any appearance of offensive proselyting must be avoided. Men resent being dragooned into action, especially in religion. The use by the Y. M. C. A. of mere entertainments to get together crowds for imposing religion on the men, defeated its own purpose to a great extent during the World War.

## *THE FIFTEEN PER CENT*

Is there any chance to win the fifteen per cent who, in the hypothetical case, profess atheism? Yes, if they can be gotten to attend meetings with attractive musical programs, where carefully prepared talks are given in which philosophic ideas are interestingly presented. Philosophy is the basis of theology. The human is the foundation in thought of the divine. In the theological course the thesis on natural religion precedes that on revealed religion. Why not proceed in the same way in talks to atheists? Why not build solidly the foundation of the rational and natural if men will not yet rise beyond with you? Their minds will be fed, their consciences formed and satisfied, their motives fixed, their loyalties won.

### *Motion Pictures*

In programs, motion pictures with popular appeal and deeper meaning for life may be used to attract the men and implant the ideas which are developed by the talk. But the men must be left with the conviction that they have not been caught by the ruse of entertainment. For that purpose a regular night, like Sunday, may be set aside in certain auditoriums.

### *Outside Speakers and Former Pacifists*

Outside speakers with well earned reputations may be used to advantage. They should be advised of the special purpose. Outstanding speakers who were previously known as prominent pascifists, who are distinguished for sincerity and who are now convinced of the justice of the cause of war and the error of pacifism in this emergency, may well be singled out to give talks in the camp.

### *Preachers From Nearby*

A number of preachers and others from the nearby pacifist community who were always loyal or who are now converts from pacifism, will be more effective talkers perhaps than more widely known speakers from elsewhere. Invitations to speak issued to hesitant converts from pacifism may smoke them out. But the chaplain should be sure beforehand of his man and even of his subject and its treatment. The division chaplain either in person or by regularly appointed representatives, should pass judgment on all proposals to invite outside talkers to appear on programs sponsored by chaplains. Exchange of pulpits between camp and town will win over many of the pacifistic townspeople. To this end patriotic rallies in town attended by loyal soldiers, entertained by service bands and addressed by chaplains with civilians themselves contributing talks and entertainment, will stir patriotism and bind town and camp together in the common cause. Loyal newspapers will feature these events.

## *SUITABLE RELIGIOUS PROVISION*

Religious provision to be suitable must cover public and private devotions. The public services must be special to cover the needs of at least certain denominations, like Catholic and Jewish, Episcopalian, Methodist and Baptist, and general so as to satisfy the rest of the com-

mand, including non-church members. The latter services should be non-denominational, such as might be conducted in turn for all by a Protestant, a Catholic or a Jewish chaplain. To the classification, general and special, should be added what may be called particular services or programs, because they are aimed to meet the needs of the particular case of the atheists, as outlined in the preceding division, or chapter. For this service, which may more appropriately be called a program, with patriotic popular and classical songs, including mass singing, song books, such as the Army and Navy Hymnal, or cards should be provided. The talks should give the philosophic basis of duty, morality and, as far as experience shows the subject can be treated, religion. Men professing to be atheists can be prevailed upon to attend only when the program is attractive to them. With them there is no call of duty to attend religious services. But since many of the men who claim to be atheists, will in fact rather be agnostics, they can be won not only by entertainment but also by instruction, once their mental curiosity and moral needs have been awakened.

*The Question Box*

In all services, especially those held on Sunday night and a mid-week night, the question box method of answering difficulties and inquiries, will be found effective. The question box will be especially useful with the third group, consisting of atheists or agnostics. Real questions, that is, difficulties deposited anonymously in the box placed permanently at a convenient place, say at the door of the auditorium, real questions are preferable to imaginary, or made-up, questions. But after reading the exact question, put in grammatical form so as not to embarass the author, the question should be restated, if need be, to express what was actually in the mind of the questioner. It will further enliven discussion if one chaplain will propose the question and even develop the argument for it, and another chaplain answer. The former should make out as strong a case as he can. That will impress listeners with the honesty of the procedure. It will also create admiration for the chaplain who phrases the listener's thoughts better than he can himself. Regard for the chaplain is the beginning of esteem for religion. A fair statement of the question will increase the effect of a good answer. The question, the argument for it and the answer to both, should be well prepared beforehand. For that purpose the two chaplains should confer. After the answer has been given, the chaplain who put the question may well comment on the reply, especially if the answer is good or if he can add strength to it. This sincere show of being convinced will naturally carry many listeners along.

*Public Debates*

Public debates or forums on such subjects as the causes of the current war and on pacifism in general will not be permitted in camp because some might be won to the anti-war position. For the same reason, questions should not be proposed from the floor during the question box discussion.

*Private Conference*

However, difficulties of individuals should be solved by chaplains. Public announcement should be made inviting the men to come to the chaplain with their difficulties, intellectual as well as moral and social. That such communications with the chaplains are privileged, and how, should be explained. Surely no chaplain will need to be exactly informed of his obligations under the *secretum commissum* to keep the confidence reposed in him.

*Private Devotions: The Open Chapel*

Religious provision, to be suitable, must cover not only public but also private devotions. The use of the quiet place for communion with one's own soul and with God is a practice not only of Catholics but also of many Protestants. In civil life many Protestant as well as all Catholic churches are open throughout the day, inviting passersby to visit and meditate. Psychologically it is correct. It is good for the soul as well as the body to rest and relax and take stock. But in the war-time camp, where is such a place to be found? For the Catholic it was found in all training camps in the late war. In K. C. buildings there was set aside a room, or a room was created by closing the folding doors on the stage. This room then became the chapel, where the Blessed Sacrament was reserved as in all Catholic churches. To this chapel, men retired for prayer, meditation and examination of conscience. For Protestants such a room could be set aside

in Y. M. C. A. buildings. The room could be given the appearance of a chapel or made at least a religious reading room where silence would be observed and where Bibles, prayer books and other religious reading matter would be found at hand.

With the chaplain on duty at regular hours, perhaps all day and in the evenings, at least in one Y. M. C. A. and one K. C. central building, many men would go from chapel to chaplain, or vice versa, to find the solution of their cares and trials. The chapel or church room could well be the reception room from which men could be called in turn, that is, of course, if the individual chose to go to the chapel and await a call.

What has been said of the Protestant and Catholic chapels for private devotions would hold true also of the Jewish chapel. Each camp could find place for at least one such little Jewish synagogue or reading room with the Jewish chaplain in charge from the outset.

### *Jewish Services*

Where no Hebrew chaplain or Jewish Welfare Board representative is present in or attends camp and no civilian rabbi can be secured, the division chaplain can, by consultation with the natural religious leaders among the soldiers, arrange for times and places for them to hold their own services. The writer did so on shipboard going overseas, to the great consolation both of soldiers and of parents to whom the soldiers gladly reported the fact. The chaplain should enlist the interest, attendance and, if agreeable to the enlisted men, the participation of a Jewish commissioned officer. Other such officers should be encouraged to attend. Their presence will add dignity, confidence, contentment and morale to the men of their own race and religion. To see the rights of his conscience recognized in the Army increases the loyalty of the Jewish man. Both in peace time and during the training period in war time camps, the War Department has, where necessary, authorized the granting of furloughs to Jewish men on the occasion of certain high holidays and festivals. The effect on Jewry in the nearby community will be significant.

## *MORAL GUIDANCE*

Where provision is made above, first, for chaplains publicly to invite questioners to come to them privately for the solution of difficulties, and thus find a friend in their need and, secondly, for chaplains to station themselves in Y. M. C. A. and K. C. buildings with chapels or quiet religious rooms adjoining the chaplain's conference room, not only religious advice but also moral guidance is offered.

### *Chaplain's Office*

In order to encourage men of his unit to approach him freely, the chaplain should try, where practicable, to have assigned him an office or quarters so located that enlisted men will feel free to call for human relations.

### *The Camp Hospital*

As measured by opportunity, the second, if not the first, place for moral guidance is the hospital, especially the camp hospital. For chaplains to cover the hospitals properly, is imperative.

### *Division of Labor*

At one war-time training camp where no division chaplain was appointed who might have taken the initiative, the writer solved the difficulty thus. He suggested to the Catholic chaplains who then numbered seven in all that each one should engage to take a tour of duty at the hospital of twenty-four hours, during which time he would be on call and totally responsible for religious ministration to all Catholic men and to such other men as might ask or accept his services. Seeing the success of the arrangement among Catholic chaplains, the Protestant chaplains did likewise.

### *Follow-up*

To the chaplain expected to come on duty the next day, report was made of all cases needing immediate or special attention or follow-up. Cases which could be better followed through by the first chaplain, were so reported. Complete reports, as far as necessary, were passed on to succeeding chaplains.

### *Chaplain's Record of Sick*

It would be well if in the office of the division chaplain, or better under his direction in an office or desk in proper hands at the camp hospital itself, records would be kept such as are kept in every large Catholic parish house, where the sick-call book is kept up to the minute. Without it, confusion would arise, work be duplicated and patients neglected spiritually, even left to die without the ministrations of religion.

*Each Chaplain, Chaplain of All*

Since each chaplain in the Army is chaplain not only of his own denomination but also of the whole personnel, he will be glad to secure the services of a chaplain or civilian minister of the particular denomination of the patient upon request of the patient or upon information of grave danger of death or of serious religious or moral concern. Such special provision might best be arranged through, or after consultation with, the office of the division chaplain. Thereby duplication by chaplains and civilian ministers and even deceit by patients would be avoided.

*Record Card at Head of Bed*

In the camp hospital the card formerly if not now provided by Army Regulations to be posted at the head of the bed, should, among other things, show the religious affiliation or preference of the patient. Although some men of positive religious conviction will, to the question, "What is your religious affiliation?" answer, "None," on the principle that it is nobody's business, still many of those so replying will have real religion, and many who have no affiliation will respond to personal attention. Few of the indifferent, agnostic or atheistic, can resist the human touch of a true chaplain's hand, voice and heart.

*The Guard House*

The guard house is a rare opportunity not only for religious provision but also and especially for moral guidance. The tact of the chaplain will here be put to the test. The men should first be won by personal friendship, from which will follow happiness to give confidences and willingness to attend services. In the latter the men should preferably be left free. Most of the prisoners will be normal boys gone foolish. They should be treated as normal. Some of the prisoners will be chronic offenders and even malignant trouble makers. Not a few are erratic in mind or abnormal in morals. Some really need the attention of the psychiatrist.

*The Psychiatrist: When to Call One*

The chaplain can not become a specialist nor should he infringe upon the domain of the Psychiatrist. But the chaplain can gain the knowledge necessary at least to know when to call the psychiatrist. And that, of course, through channels, consulting with the unit commander and by his direction with the medical corps. The writer was surprised overseas to find as a major in the medical corps a Catholic priest whom he had known as a fellow student at the university. When this country entered the war, the doctor debated whether he would go as a chaplain or as a medical officer: If he went in the former capacity he could not exercise his skill in the latter, whereas if he went as a doctor he could also function on necessary occasions as a chaplain. So he chose the medical corps. What equipment could be better than that of the physician of souls who was also doctor of bodies? That *doctor aptissimus* was Rev. Thomas Verner Moore, O.S.B., PhD., M.D. (Johns Hopkins), now head of the department of psychology at Catholic University, psychiatrist at Providence Hospital and founder of St. Gertrude's School of Arts and Crafts for retarded children.

In an interview with Doctor Moore the writer recently put the following question: What special knowledge would be useful to a chaplain, in order to be able to recognize symptoms which would indicate that the psychiatrist should be called in to study the cases of soldiers with the purpose of giving them treatment which would restore them to normality and service or which would return them in better condition, if possible, to civilian life? The reply is considered by the writer to be a "scoop", to use newspaper parlance.

Dr. Moore recommended that chaplains take a course in psychiatry such as that given by Doctor William A. White, Superintendent of St. Elizabeth's Hospital. Doctor White illustrates his course with cases. Doctor Moore furnished an outline of symptoms in the form of notes, which with his permission, are here given in full:

*Symptoms Which Would Lead One to Suspect That a Soldier Might Need Examination by the Division or Post Psychiatrist*

I *Intellectual.* Individuals who take extreme and peculiar attitudes about the problems of life. For example, the pacifist who would not approve of war under any conditions. One who takes an anti-social attitude and is opposed to Government in all forms. Individuals with extreme and violent advocacy or opposition to any movement. For example, prohibition and abolition of the use of tobacco. Those who develop the idea that they are being persecuted or followed, or that their

mail is being tampered with, or that they are being watched.

II *Emotional.* Individuals with pronounced hate reactions or antagonism. Those who have spells of sadness which isolate them from the common life about them. Those who through apparent indifference are isolated from the common life about them. Those who seem abnormally excited and overactive or talkative, loudmouthed and boisterous, particularly if they have not previously manifested such behavior. The excessively scrupulous. Those with a definite suicidal tendency.

III *Abnormalities of Behavior.* One who might stand or sit in peculiar attitudes for long periods of time. One who might repeat again and again the same little movement or mutter the same phrase. One who would do anything, as if in a joke, that all his companions would look upon as indecent. One whose external acts indicated that his character was undergoing some kind of profound change. One who commences to show irritability, obscenity or coarseness of behavior, whereas previously he manifested none of these things. Allowances must be made for newcomers who are only overcoming their first bashfulness or sense of restriction.

### *Mass and Confession*

To the Catholic chaplain all thought of religious provision will center on the Mass, which to him and to Catholic soldiers is one with the defeat and victory of Christ on the Cross. "It is the Mass that matters", has been the battle cry of myriads of men who for their faith braved death in war and in peace. To the Catholic chaplain, thoughts of moral guidance will turn round Confession, the reconciliation of men to God, because being right with God no man can at the same time be false to self, fellowman or country. The psychological statement of the case for confession by William James will furnish chaplains not familiar with either James' theory or the practice of confession with the principal key to effective moral guidance.

### *New Recruits*

New recruits will be arriving in such number that special treatment of them provided in peace time under Army Regulations No. 60-5 may not be practicable. They should, however, at least be singled out from the crowd and talked to both in public speeches and in private talks. First impressions here as elsewhere are most effective.

### *Social Hygiene*

As regards talks on social hygiene, chaplains will find occasion in moral talks to state the religious motives by which after all men must live the higher life.

### *Pastoral Care for Officers*

Pastoral care for officers has not been treated *ex professo.* But the same principles apply as to enlisted men. And the sight of the chaplain caring for the men unstintingly makes the best impression on officers.

Certainly the chaplain should not be a damper on the good cheer of any company of gentlemen, which officers are. Any story with humor, even though it be broad, deserves a hearty laugh, provided it be not told for smut's sake. Cursing or swearing by accident or under stress may well pass unnoticed. A kindly word spoken occasionally in private will not be resented by an officer from a chaplain who knows how to smile and be tolerant.

## *HARMFUL INFLUENCE FROM PACIFIST COMMUNITY*

To prevent harmful influence which might be occasioned by the proximity of the camp to the nearby pacifist community, measures have been suggested above. To those measures may be added in the case of the town clergy, first, fraternal correction of recalcitrants offered by chaplains and loyal civilian ministers and, secondly, if necessary, report of the facts and request for action made by the division chaplain to the superiors of the pacifist clergy. Liaison between chaplains and loyalists in the community, aided by Military Intelligence Department of the Army, will scotch much pacifism. Printed matter advocating pacifism must be excluded from camp.

## *CONTENTMENT AND MORALE*

To obtain desired contentment and morale, religion and patriotism provide the higher motives which are based on sacrifice for God and country and which give purpose to all soldierly action and suffering. In addition thereto, first, the routine of camp life with its drill, work and exercise, secondly, food prepared with proper care, all possible variety and sufficient quantity, and, thirdly, recreation with its rest, relaxation and relief, make men content and resigned not only to the minor annoyances which can not be avoid-

ed but also to the major difficulties and distresses which come in the course of the soldier's life.

The chaplain should taste the soldier's joy, sorrows and even food. To these joys he should add in every way possible. He should act in an advisory capacity for morale, welfare and athletic activities. He should offer his services in securing the best in radio equipment, motion pictures, vaudeville, band and orchestra concerts, social functions for enlisted men (officers will take care of themselves) where women and girls from the nearby community will attend. The writer organized a sewing club for women from town which did a lot of patching and darning brought by men as they would to their mothers, sisters and wives. Nothing in camp was more human and practical.

*SUMMARY*

To summarize this paper, the motto may well be chosen: Know your men and be God's annointed among them. Know their virtues and their vices, their feeling of religious need or lack of it, their moral difficulties or their blindness to the facts, their contentment or discontentment and the reasons and reasonableness thereof, their morale, why they have it or have it not, their temptations, not only spiritual and moral but also against the powers of this darkness of mind and heart which is pacifism in a just cause and a providential nation. And knowing these things, find the cure and the tonic in love of God and country and fellowman.

# Above The Common Levels

*By* REV. RICHARD BRAUNSTEIN *

BEFORE me lies a printed prayer. It is the Cadet Prayer used at Field Service of the United Military Academy at West Point. The Field Service is one of the many "attractions" at West Point. Next to the Chapel Service, it is one of the most colorful events on the Reservation—not to say the most inspiring.

Perhaps the ritual is much like other rituals. Orders of Service are more or less alike. But the Cadet Prayer is different. As it is said in unison by the hundreds of student soldiers, it still clings to the ideals which mark American Christian manhood.

There is one paragraph of the Prayer I wish to quote. "Strengthen and increase our admiration for honest dealing and clean thinking and suffer our hatred of hypocrisy and pretence ever to diminish. Encourage us in our endeavor to live above the common levels of life. Make us choose the harder right instead of the easier wrong and never to be content with half truth when the whole truth can be won. Endow us with courage that is born of loyalty to all that is noble and worthy, that scorns to compromise with vice and injustice, and knows no fear when truth and right are in jeopardy. Guard us against flippancy and irreverance in the sacred things of life."

I was tempted to quote the entire Prayer. But the paragraph used seems to sum up a splendid philosophy for living. It is worth noting that every gesture toward life at its best is packed in those lines we have cited. "Encourage us in our endeavor to live above the common levels of life." A phrase to ponder in all our waking moments and daily contacts. Words that challenge us to give of our best.

To live above the common level of life. That is the objective of all religious thinking, of all social platforms, of all political striving. For this, we think and plan, for this we hope and pray, for this we give sweat of brow and palm, for this we dream dreams and make sacrifice—to live above the common levels of life.

Can we relate this Prayer to our daily lives? Dare we do otherwise? As a matter of fact we are not going to justify the investment of thought, money, equipment for religion unless we so highly resolve.

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# Ozymandias

*By* REV. ALBERT N. CORPENING*

I HAVE a difficult question to ask you today. I have recently propounded it to a number of well-educated people and to date have not received an answer. It is an interesting question; therefore, I shall present it to you. The sun is said to be a vast ball of fire, some 864,000 miles across. During its total eclipse the other day, photographs were made of it which showed streaks of fire hundreds of miles long that were leaping from the main mass. The question is this: Will the sun finally burn itself out, or will that part which is consumed in the burning return to it and by chemical changes take such form again as will continue to supply a never-ending source of fire and heat? If we followed the question further, we might ask if the heat in what we know as sun's rays decreases the size of the sun or its composition.

As compared with the permanency of the sun, the pyramid of Cheops, built some six thousand years ago, is but a moment of time. The civilization of man is comparatively young, even though his written records extend in fragments back as much as seven thousand years in Assyrian-Babylonian monuments, and some claim even more remote civilization for South America and others for the depths of Africa. We to-day probably know more of these ancients than any people in most of the intervening thousands of years.

Most of the men, even the mighty, are soon forgotten and their work superseded by the efforts of others. There once lived a king by the name of Hammurabi who collected a very famous code of laws. Few people know who he was or the effect of his code upon the world. The Macedonian by the name of Alexander the Great is more often remembered as the man who cut the Gordian knot than the general who conquered India. I dare say that none of the hundreds who read this will have read a single address by Alexander's famous teacher, Demosthenes. Japanese-controlled Mongolia was once ruled by Genghis Khan, a chieftian who extended his territory eastward over the vast expanses of China and westward over Asia's hundreds of tribes and nations past her borders to the Dneiper in Europe. Timur (the Lame) began his rule in Mongolia too and extended his power to the Mediterranean, exclaiming his Mohammedan conviction, "Since God is one and hath no partner, therefore the vicegerent over the lands of the Lord must be one." Who of us remember the good and the bad programs of these world-dominion rulers, the most famous men in their time? Both the mighty and their work are forgotten by succeeding generations.

Printing is so important in a period of newspapers, magazines, books, and correspondence that the inventor's name should be known gratefully by every educated man. The inventor of the typewriter should be engraved upon every typewriter manufactured. The names of both are becoming lost as the efforts of others have made improvements upon their beginnings. The automobile and the radio are products of this generation. Their inventors may be remembered by the students of the next generation better than by those of this one. Serums have been discovered in the past two hundred years for smallpox, rabies, diphtheria, and many another disease that used to leave whole populations dead with only a few scattering survivors. No less important are those specifics for diseases that are already contracted. Are the names of their discoverers remembered? Perhaps the present records of scientists will show them; but in the passing of generations and with improvements and new discoveries, most if not all these names will be dropped in favor of men who seem more important in their day.

It becomes more and more apparent that even the great and mighty are forgotten and their works pass away. A few like the pyramids will

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stand for a few thousand years longer; but sand, heat, cold, and wind will do their share in leveling even this achievement.

Shelley, the English poet, pictures this in his poem, *Ozymandias*. The scene is a vast desert, once peopled by a prosperous empire. The face of a broken statue peers from the sand beside the base of the original on which was an inscription. Here are his words:

"I met a traveler from an antique land
Who said: Two vast and trunkless legs of stone
Stand in the desert. Near them, on the sand,
Half sunk, a shattered visage lies, whose frown,
And wrinkled lip, and sneer of cold command,
Tell that its sculptor well those passions read
Which yet survive, (stamped on these lifeless things,)
The hand that mocked them and the heart that fed;
And on the pedestal these words appear:
'My name is Ozymandias, king of kings;
Look on my works, ye Mighty, and despair!'
Nothing beside remains. Round the decay
Of that colossal wreck, boundless and bare
The lone and level sands stretch far away."

If there is so little permanency in what a man does, if he is so soon forgotten that even the names and works of the mighty pass, what is the use of working? This is a question that many of you, no doubt, have in mind. When the achievements of Cheops, Caesars, Tammerlanes, Mussolinis, Hitlers, and Stalins pass so soon and their memory forgotten, why are we common folk to be so careful and so intense in our efforts? Ozymandias, the king of kings, could challenge the Mighty. To what avail? His work passed, his empire crumbled, and the lone and level sands stretched over it all. He may be said to symbolize all those who spend the years trying selfishly to erect a lasting monument to their names in the form of empires, whether of territory, finance, industry, or of government.

One might well ask, "Is human effort futile? If there is to be no permanency, what is the use?" It is true that in time our skyscrapers will fall, our libraries perish, our invention and research be superseded.

The reaction of some people to this realization is to turn to an ancient motto that was expressed in these words: "Eat, drink, and be merry, for tomorrow we die."

This motto, however, tends toward a very casual and light view of life and to a disregard of nature's laws of health and every other Divine natural law. Its originators did not advocate vice, drunkenness, and a dislike of work, human effort, and progress; but the mass of the people who took it for themselves did these very things. It had originated as a protest against a philosophy of extreme self-denial and was intended to utilize those things that contributed to the happiness and pleasure of men. It took only a motto, however, to give an excuse to a large group to go to extremes in hilarious drinking and sensuous living.

Another group sees how civilization and progress are made by building upon the efforts of others and are willing to add their efforts to this building enterprise. They may even sense that God prefers that each generation have its own reward lest the names of the contributors of the past crowd out and handicap the workers of today by denying honor where honor is due.

Thoughtful people recognize that each generation must live its own life, make its own contribution and that each generation is responsible to the God who ever challanges mankind upward.

Is this not, in part at least, what an ancient writer meant when he said that we were co-workers together with God, building with him on the foundation that he has laid for a finer and better universe?

Even though our work may not be permanent, and our names may not be long remembered, we may adapt ourselves to the laws of God's universe and in a small way add to the happiness of our fellows, carry our share of the load, do our part in the building, and hold aloft such ideals as will light the way for future wayfarers.

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It is because physics and chemistry are abstract and quantitative that they had such great and rapid success. Although they do not pretend to unveil the ultimate nature of things, they give us the power to predict future events, and often to determine at will their occurrence. In learning the secret of the constitution and of the properties of matter, we have gained the mastery of almost everything which exists on the surface of the earth, excepting ourselves.—*Carrel.*

# Constitution of The Chaplains' Association of The Army of The United States

ARTICLE I.

The title of this organization shall be "The Chaplains' Association of the Army of the United States."

ARTICLE II.

The offices and headquarters of this Association shall be in Washington, D. C., or at such place as the Executive Staff shall determine.

ARTICLE III.

The object of this Association shall be to foster a fellowship among the men who are serving as chaplains in the Regular Army, the Officers Reserve Corps, the National Guard, retired Chaplains and those who formerly served as Chaplains; to disseminate information relative to the religious work in all branches of the Army; and to be the medium for the interchange of ideas and the development of methods calculated to advance good citizenship and to promote and maintain a high moral and religious standard throughout the Army.

ARTICLE IV. MEMBERSHIP

Sec. 1. The Association shall consist of (1) active members, and (2) honorary members.

Sec. 2. The following persons shall be eligible to membership:

(a) *Active Members*—All chaplains of the Regular Army, National Guard, Reserve Corps, Retired, Inactive and former chaplains.

(b) *Honorary Members*—Honorary membership may be conferred upon such persons as, in the opinion of the Executive Staff, seem eligible for this distinction upon the unanimous vote of this body. They shall pay no dues but shall be entitled to copies of such publications as the Association may issue.

Sec. 3. Any person desiring to join the Association shall forward his application to the Secretary, accompanied by the first year's dues, and the necessary evidence of eligibility. Applications will be referred to the Executive Staff for decision, and candidates will be notified of the result.

Sec. 4. Schools, libraries, clubs, societies and individuals may subscribe for the publications of the Association at the price fixed by the Executive Staff, but shall be considered as subscribers only, and not entitled to the privileges of membership.

Sec. 5. Any member may withdraw from the Association at any time by tendering a resignation in writing to the Executive Staff. Such resignation shall not be accepted however until all indebtedness to the Association has been cancelled.

Sec. 6. Any member may be dropped for cause by a two-thirds vote of the Executive Staff, or if he shall be more than two years in arrears in payment of dues.

Sec. 7. The annual dues of all active members shall be fixed by the Executive Staff, but shall not exceed $3.00 per annum payable at the beginning of the year of membership. The payment of these dues shall entitle the member to a copy of all publications of the Association.

Sec. 8. Membership of an individual shall date from January 1, preceding the date of the election, and annual dues shall become payable on January 1 of each year.

ARTICLE V. RIGHTS AND OBLIGATIONS OF MEMBERS

Sec. 1. Members of the Association of whatever class shall be entitled to one vote each at all the meetings of the Association, except as hereafter specified. Votes may be cast by proxy but the proxies must be in writing.

Sec. 2. Active members shall be entitled to vote for officers of the Association or upon changes of this Constitution.

Sec. 3. Additional pecuniary obligations may be imposed upon members only by an act of the Association at a regular or special meeting. The members may vote either in person or by written proxy.

ARTICLE VI. MEETINGS AND ELECTIONS

Sec. 1. The regular meetings of the Association shall be held once each year, or as may be decided upon by the Executive Staff. The time and

place of said meetings shall be prescribed by the members in convention assembled, or by the Executive Staff, with 20 days' notice to each member in case of the latter.

Sec. 2. Special meetings may be called by the Executive Staff upon a written request therefor, signed by fifty members, in which the object of the meeting desired is clearly stated. At least 20 days' notice of such meeting shall be given to members.

Sec. 3. Twenty-five per cent of all members in the United States either present in person or represented by proxy shall constitute a quorum.

Sec. 4. The election of officers shall take place at a regular annual meeting, shall be by ballot, and a plurality of all votes cast shall elect.

ARTICLE VII. OFFICERS

Sec. 1. The officers of the Association shall be chosen from the active members.

Sec. 2. The elective officers of the Association shall be a President; nine Vice-Presidents, one for each Corps Area, who resides therein; and three members, located in or near the vicinity of the national headquarters. They shall hold office for one year, or until their successors are elected.

Sec. 3. The Executive Staff shall appoint a Secretary-Treasurer, and, at its discretion, an Editor or a Publication Committee, or both, of the Association publication, to hold office at its pleasure or until their successors have qualified. The Staff shall also appoint an Executive Secretary who may or may not be a member of the Association.

Sec. 4. The duties of the officers shall be those usually pertaining to these officers in organized societies.

ARTICLE VIII. THE EXECUTIVE STAFF

Sec. 1. The Executive Staff shall consist of the President, the Vice-Presidents, the three elected members, and the appointive officers.

Sec. 2. Three members shall constitute a quorum of the Executive Staff.

Sec. 3. Vacancies in the Executive Staff may be filled by a two-thirds vote of the members remaining, members so chosen to hold office until the next election.

Sec. 4. The Executive Staff shall have charge of the general administration of the affairs of the Association under the Articles set forth in this Constitution. They shall authorize the expenditure of the funds, audit the accounts of the Secretary-Treasurer, control the records and property, define the policy to be followed by all publications of the Association, and supervise their contents. They shall, in general, take such measures as they may deem most expedient to further the aims and interests of the Association, and make such By-Laws, not in conflict with this Constitution, as in their judgment may be necessary.

ARTICLE IX. REVISION OF THE CONSTITUTION

Revision of this Constitution may only be made by a two-thirds vote of all members voting, either in person or by proxy, and at a regular annual meeting. Provided also that the subject matter of all such proposed revisions shall be submitted to the members of the Association in writing and over the signature of the President, the Secretary-Treasurer, or the Executive-Secretary, at least 30 days prior to the annual meeting at which the vote upon the proposed revision is to be taken.

Adopted May 19, 1938, at Washington, D. C.
in Convention Assembled.
A. S. GOODYEAR, Executive Secretary.

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The education of the intelligence is relatively easy. But the formation of the moral, esthetic, and religious activities is very difficult. The influence of environment on these aspects of consciousness is much more subtle. No one can learn to distinguish right from wrong, and beauty from vulgarity, by taking a course of lectures. Morality, art, and religion are not taught like grammar, mathematics, and history. To feel and to know are two profoundly different mental states. Formal teaching reaches intelligence alone. Moral sense, beauty, and mysticity are learned only when present in our surroundings and part of our daily life.—*Carrel.*

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The capacity of feeling the pain of others is the essential characteristic of the human being who endeavors to alleviate, among his brothers, the burden and the misery of existence. Each one, in a certain measure, is born good, mediocre, or bad. But, like intelligence, moral sense can be developed by education, discipline, and will power. —*Carrel.*

# Concerning The Army Chaplaincy

*By* CHAPLAIN ALVA J. BRASTED, U. S. A.*

IT is either right or wrong to have armed forces of national defense. If it is wrong, then the entire military and naval establishment should be done away with. If it is right to maintain an adequate national defense, then those belonging to these forces should be adequately provided for mentally, physically, and spiritually. We believe that conditions are such that it is right and that it is a Christian duty that America shall be adequately defended. The day when good citizens lock their doors at night and when large banks are protected by armed guards and when armed policemen walk the streets and armed soldiers guard our borders is not past. Even the Peace Commission of the Methodist Episcopal Church, meeting in Evanston, Illinois, in September, 1935, did not condemn the principle of adequate national defense, but approved it when in their report to the Methodist Church they stated that our national defense "should be strictly limited to the defenses of our soil."

No one in the armed forces of the United States believes in having military forces for aggression. Their only purpose, as provided in the Constitution, is for national defense.

The question how large our national defense force should be is one that involves vast knowledge. Only engineers can answer the question how strong should be the Mississippi River levees or Boulder Dam to safeguard the lowlands from flood, and only experts can answer with approximate accuracy how strong our military and naval forces should be to provide adequately for the national defense. In this connection we should not forget that the American flag has not yet been withdrawn from the Philippines and that the Monroe Doctrine still seems to hold. Who can measure with a yardstick the obligations that rest upon strong America, and who but those best informed can say what should be the strength of our armed forces to provide adequately for our national defense?

If it is right and duty to provide armed forces for the national defense, as we believe and know it is, then it is right to belong to those forces. A conscientious clergyman and citizen will not ask a comrade citizen to do anything that he himself cannot do conscientiously. If it is wrong to have armed forces, no one should be asked to join them. If it is right and duty to have armed forces, it is right and duty to join them and to provide them with both physical and spiritual sustenance, right to provide them with both doctors and chaplains.

"But," says one, "it is wrong for a clergyman to belong to the forces of defense as a service chaplain because the service chaplaincy is functioning as a part of the War System."

America has no war system as such. Ours is a system of national defense. Our military and naval forces exist primarily not to destroy life, but to save life. We need armed forces strong enough to stop a war before it gets started, but if war is forced upon us, as is disease or flood, we want armed forces that are prepared and strong enough to stop it before many lives have been lost. More wars have been prevented by our own armed forces than many will ever know about. The peace-time services of our armed forces in time of earthquake, disease, fire, flood, etc., evidence the life-saving character of these forces. Americans will not forget the heroic

* *Chaplain Alva J. Brasted entered the Army as a chaplain with the rank of first lieutenant in March* 1913. *He was educated at Des Moines College, graduating in* 1902 *with the degree of Bachelor of Science, and at the Theological School of the University of Chicago, graduating in* 1905 *with the degree of Bachelor of Divinity. From this date until he was commissioned in the Army he served civilian pastorates in North Dakota, Minnesota and Iowa. During the World War he served as chaplain of the Eighth United States Infantry, both in the Philippines and the American Expeditionary Forces. Chaplain Brasted was promoted through the regular grades, reaching the rank of lieutenant colonel in March* 1933. *He was selected and appointed the Chief of Chaplains with the rank of colonel in December* 1933. *His tour of duty in the War Department terminated on December 22,* 1937. *He is now on duty at Fort Belvoir, Virginia.*

life-saving work of our military and naval forces in the recent flood disaster of the Ohio and Mississippi Valleys.

The chaplains in the military and naval service are noncombatants. They come into these services to render a spiritual ministry. They do not have command. They have rank for purposes of pay and allowances, and to provide a status advantageous to them in their work.

I speak advisedly when I say that there are no clergymen who are less handicapped and who have a better opportunity to serve the Church and the Kingdom of God than the chaplains in the military and naval services.

These chaplains are thrown into vital contact with large numbers of men (mostly young men) every day of the year. Their status is such that every door of opportunity to get close to the minds and hearts of the personnel whom they serve is open to them. Thus these chaplains by their daily contacts represent the Church and preach the gospel by word and deed and character, and their work is with men, a large percentage of whom, if they were in civil life, would not be drawn to the churches and would have no such close contacts with civilian pastors as they enjoy with the service chaplains.

For thirteen years the writer was a pastor in civilian life. He is an evangelistic type of preacher. It is his conviction that leading men to Christ and building Christian character should be regarded as the chief work of the Church. He regards this as the chief work of a chaplain. Truly, his objective is "God's building," which is Godly character. The chaplain is perfectly free to use every Christlike agency to help men lead Godly lives, and nowhere is he more free to serve than in the Army and Navy. His relationship as an officer places him in a most favorable position to win the cooperation of leaders in moral and religious work; and if he has the qualifications, which every successful chaplain possesses, he will not find it difficult to win that co-operation.

Further, I speak advisedly when I say that the military authorities are deeply interested in the religious and character-building work of chaplains. Every Commanding Officer I have had in all my service as a chaplain was a church member, and every one of them gave me splendid co-operation. None of them ever attempted to dictate my preaching. Every one of them has expected me to be a faithful minister of Jesus Christ. The relationship which the chaplain sustains in the military service as a staff officer places him in a most advantageous position to assure the co-operation of military commanders, and other leaders in the promotion of religious and character-building work.

The question, "Is a chaplain a minister of the churches rather than of the armed forces of the nation?" is like asking, "Is a civilian pastor a minister of his church rather than of the state?" I have known many civilian clergymen who are tremendously interested in politics and government. During election campaigns some of them make campaign speeches. But I have never heard of a civilian clergyman being suspected of disloyalty to his church or his calling because of his interest and activity in promoting, according to his convictions, the cause of good government. Every citizen owes allegiance to both temporal and spiritual government. Jesus said, "Render unto Caesar the things that are Caesar's and unto God the things that are God's." He also said: "When the strong man *fully armed* guardeth his own court, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh away from his whole armour wherein he trusted and divideth his spoils." Paul said: "Every one must obey the authorities that are set over him. Anyone who resists the authorities sets himself in opposition to what God has ordained." And he also said, "Remind men to accept and obey the constituted authorities, and to be ready for any useful service."

Paul did not teach that men should worship temporal government, but that in a world of sin government is necessary and the force to maintain and make it effective is necessary and in accordance with God's plan. It is understood that so long as men are imperfect man-made government will be imperfect; but imperfect government is better than no government at all. Hence it is good Christian advice to tell men to obey the laws, for without obedience to law there is anarchy and chaos; and it should be borne in mind that the best way to get rid of a bad law is to obey it.

Now, the chaplain should be loyal to both spiritual and temporal government. He should be 100 per cent a true and faithful minister of the

Kingdom of God and his righteousness, and he should be 100 per cent loyal to the Constitution and the forces of constitutional national defense of which he is a member. A chaplain who does not give his best to both God and country is not true to his calling as a clergyman and a citizen.

It would produce an incongruous situation for one to come into the military or naval service as a clergyman and take advantage of his position to disseminate the peace-at-any-price propaganda, tending to undermine and wreck the armed defenses of the country, which rightfully exist and rightfully should be maintained.

Chaplains are the most ardent and consistent advocates of good will and peace among men and all nations; but they believe that America is worth defending, the America vouchsafed to us at the cost of supreme sacrifice; and we chaplains believe that it is a Christian duty for Americans to provide adequately for our nation's defense, and that this adequate provision includes the service chaplaincy, which, according to the facts at hand, have proven to be the most practical, the most satisfactory, and the most efficient method of religious ministry to our armed forces.—*The World Outlook,* May 1937.

# A Letter

(*From an Army Chaplain to an Army Nurse*)

Dear Mary Martha:—

Perhaps you were prophetically named for the two distinguished ladies made immortal by their Kingly Guest, as related in the tenth chapter of St. Luke's Gospel. At least in your choice of a profession you exemplify the contemplative spirit of the one and the practical devotion of the other. Well do I remember my occasional visits to your nursery years ago, and my keen interest in the gentle and precocious skill with which you nursed your sick dollies or mended their painless fractures. You'd poultice and bandage and spoon drops of drugless medicine into unresisting throats, and finally with a quiet joy and a tender caress on an unfevered brow, you'd say "There now, my patient seems better". The childish pretense of those days now becomes a precious reality as you don the uniform of an Army nurse and take your station in clinic, ward or operating room.

Nursing the sick back to health and easing the final hours of the dying is a noble calling which not only commands the respect of all mankind but brings to life, even in the most depraved of men, sentiments of affection, tenderness and devotion. A real nurse can be and often is a instrument of God's loving providence in saving the souls of men for an eternal and happy life in a new and better world. It might be well for you to remember when the trials of your profession bear down heavily and sometimes painfully that in saving or comforting others you best provide for your own happiness in the world to come.

Perhaps it would add something to your store of knowledge, stimulate your interest, and deepen your sympathy, if I were to state briefly the thoughts, purposes, and problems of the chaplain whom you will meet so often at the bedside of the sick and injured. The chaplain is chiefly concerned with the spiritual condition and welfare of your patient. Man is not mere body or mere matter. Neither is he pure spirit. He is a mysterious mixture of both and any serious affliction or abnormality in one part has related effects on the other part.

God created man with a sound body, a perfect mind, and a beautiful soul. Man ruined this trinity of perfection with its concomitant joy and happiness by his pride and willfulness. As a result we experience the need of physicians, nurses, and hospitals, of priests, ministers and churches, and of numerous other agencies that labor to lessen life's burdens, sorrows and tragedies.

In these days of odd or malignant "isms" it is well to emphasize that religion with all its beneficent influences is just as necessary for the man of arms as for the civilian. The soldier has a soul to save as well as his brother in civilian life, and in most cases he suffers greater handicap in this most important task. The life of a soldier is more or less nomadic with a consequent lack of orientation and stability in activities not strictly military. Family life is subject to hazards unknown to the civilian. Schooling for children is a real problem. Social life de-

mands a special effort. The aim of the Army is military efficiency and this must be maintained whether at rest in post life or on the move from station to station, whether on domestic soil or in foreign lands among strange people. Other purposes and other aims must fit themselves in with the program of military efficiency.

Hence the special problems with which chaplains must deal. A successful pastor of a village or city church will not necessarily function well under the free-for-all conditions found in the Army. Continual change of personnel and location, to say nothing of lack of proper equipment, is discouraging to one who depends on some evidence of permanency in his work. With an Army chaplain it's touch and go, and the sooner he learns to put his full effort into the task of the moment and leave the net results to Providence, the sooner he will find satisfaction and peace in his work. After all, religious teaching and ministration is God's work, and He is present in all places and at all times, and devoted and energetic men and women are but His instruments. His omnipresence and omniscience give continuity to the separate efforts of many men.

Chaplains, though men of ability, of earnest and sincere purpose, are in a large measure dependent on the help of others. Hospital work is one of their most important duties. And in this they must rely so much on the good will and the sympathetic cooperation of nurses and surgeons. No person with any sort of professional knowledge and training should be so ignorant as to think that spiritual matters do not count in human destiny, or so unsympathetic as to think that a man is indifferent to his fate in the life beyond the grave. We are not mere animals to die and rot. The Creator has endowed us with a spiritual soul made to His own image and likeness and we have a corresponding responsibility to account for the use of the gifts he has showered upon us. In the resolution of this responsibility we are privileged and obligated to assist one another—some in one way, some in another.

You of all people will have learned early in the practice of your Christlike profession that the material items of life, including health, wealth, honors, learning, and social position, are passing things like the leaves on a tree or a flower on its parent stem. The real things of a man's life shine out from his eyes and are seen in his character. If you want to find the real man or woman see them as they lie in a hospital bed clothed with nothing but a suit of pajamas and a sheet tucked up under their chin. There not only is the body almost bare but the soul is absolutely so. For this reason I have always reaped more satisfaction from hospital work than from any other task incumbent upon me. And I am always grateful to the nurse who sees something more in a patient than a mere body with just so many aches and pains.

The religious needs of all men are precisely the same, though the degree of their need may vary according to previous instruction, training, and spiritual capacity. The method of supplying these needs is simple and exact, as Our Lord during His life upon earth made it and transmitted it to his delegates. We do have to face the difficult fact that men have honest and sincere differences in belief and practice, and we adjust ourselves to these differences as best we may. But the practical thing to keep in mind is that every man should have every opportunity to prepare himself for his entrance into the next world according to his beliefs and desires. In dealing with the sick and the dying it's a good thing and a safe thing to apply the axiom, "Do unto others as you would that others should do unto you". This principle of action towards our fellow man was enunciated by Our Lord Himself and in applying it to your work you will ennoble both yourself and your profession.

Finally, let me pay a bit of tribute to the nurses of the Army whom I have known directly or indirectly. Never during my many years in the Army have I had reason to feel that a nurse had failed me or her sick or dying patient in the matter of religious ministration. Never have I heard any other chaplain voice such a complaint. I think this is a remarkable record in view of my experience in institutions outside the Army and of remarks made by clergymen in civilian life. I take pride in so testifying of Army nurses on every occasion. In hospitals where chaplains are assigned to duty, their work could be done only half so well without your assistance. I believe that the chaplains more than others realize the sacrifices which are an integral part of the life you lead. You give up the joys, pleasures, comforts and consolations of domestic life not merely for a salary consideration but in a spirit of

devotion and of sympathy for human suffering. You may not get much reward in this life but I am minded of Our Lord's promises to those who practise the spiritual and corporal works of mercy, or in some measure assist others in practising them.

So now, as you go to your life's task, even as a bride to the altar, an old Army chaplain salutes the new Army nurse. It's no longer dolls, my dear, but living pain-wracked men who await with grateful hearts your tender caress on fevered brow and a whispered "There now, my patient seems better". May the God of infinite mercy and compassion bless you for what you are and reward you for the unselfish sacrifice to which you have pledged your whole heart.

Assuring you of the affectionate respect and esteem of every Army chaplain, I am

Sincerely and devotedly just
One of them.

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## ECCLESIASTICAL HONOR

On October 7, 1938, Chaplain William R. Arnold, Chief of Chaplains of the Army, was notified of his designation as a Monsignor with the title of Very Reverened by Pope Pius XI under date of August 11, 1938.

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The more eminent the specialist, the more dangerous he is. Scientists who have strikingly distinguished themselves by great discoveries or useful inventions often come to believe that their knowledge of one subject extends to all others. Edison, for example, did not hesitate to impart to the public his views on philosophy and religion. And the public listened to his words with respect, imagining them to carry as much weight on these new subjects as on the former ones. Thus, great men, in speaking about things they do not thoroughly understand, hinder human progress in one of its fields, while having contributed to its advancement in another.—*Carrel.*

Membership fees for the CALENDAR YEAR, 1939, should be sent to the Executive Secretary, Lieut. Col. A. S. Goodyear, AG-Res., 1630 Concord Avenue, N. W., Washington, D. C. This will insure receipt of **The Army Chaplain.**

**REPORT OF RELIGIOUS SERVICES, REGULAR ARMY POSTS AND STATIONS, FISCAL YEAR 1938**

**Services Conducted by Chaplains**

| Nature of Services | No. of Serv. | Total Attend. |
|---|---|---|
| Morning Services, Sunday | 4,240 | 336,978 |
| Evening Services, Sunday | 2,477 | 398,045 |
| Sunday School | 5,074 | 326,686 |
| Bible Class Sessions | 305 | 7,256 |
| Guard House Services | 874 | 27,249 |
| Hospital Services | 258 | 8,356 |
| Joint Services | 225 | 71,285 |
| Week Day Services | 6,103 | 206,402 |
| Mass, Sunday* | 2,483 | 404,837 |
| TOTALS | 22,039 | 1,787,094 |
| Marriages | 726 | |
| Baptisms | 1,644 | |
| Funerals | 2,174 | |

*Note:—With the exception of "Mass, Sunday" all of above items represent services by three denominations: Protestant, Catholic, and Jewish.

**Service by Civilians**

| Denomination | No. of Serv. | Total Attend. |
|---|---|---|
| Catholic | 2,368 | 194,855 |
| Protestant | 216 | 52,390 |
| Jewish | 487 | 5,455 |
| Christian Science | 67 | 1,177 |
| Salvation Army | 65 | 2,483 |

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**REPORT OF RELIGIOUS SERVICES, CIVILIAN CORPS, FISCAL YEAR 1938**

**Services Conducted by Chaplains**

| Nature of Services | No. of Serv. | Total Attend. |
|---|---|---|
| Morning Services, Sunday | 4,571 | 392,364 |
| Evening Services, Sunday | 3,352 | 316,281 |
| Sunday School | 4,443 | 167,008 |
| Bible Class Sessions | 955 | 18,038 |
| Joint Services | 1,285 | 145,704 |
| Week Day Services | 33,415 | 3,451,622 |
| Mass, Sunday* | 2,017 | 130,478 |
| Marriages | 81 | |
| Baptisms | 137 | |
| Funerals | 122 | |

*Note:—With the exception of "Mass, Sunday" all of above items represent services by three denominations: Protestant, Catholic, and Jewish.

**Services Conducted by Civilians**

| Denomination | No. of Serv. | Total Attend. |
|---|---|---|
| Protestant | 44,779 | 2,256,348 |
| Catholic | 27,087 | 896,300 |
| Jewish | 610 | 5,892 |

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Intellectual work requires no energy, or consumes a quantity of it too small to be detected by our present techniques. It is, indeed, an astonishing fact that human thought, which has transformed the surface of the earth, destroyed and built nations, discovered new universes in the immensity of the sidereal spaces, is elaborated without demanding a measurable amount of energy. The mightiest effort of our intelligence has incomparably less effect on metabolism than the contraction of the biceps when this muscle lifts a weight of a few grams.—*Carrel.*

## Changes in the Corps of Chaplains Regular Army

CHANGES OF STATION

Chaplain Andrew T. F. Nowak to Fort Ethan Allen, Vermont.

Chaplain Walter J. Donoghue to the Hawaiian Department.

Chaplain John T. Kilcoyne to Fort Sill, Oklahoma.

Chaplain Peter J. Kilkenny to the Panama Canal Department.

Chaplain Edward L. Branham to Jefferson Barracks, Missouri.

Chaplain Ora J. Cohee to the Philippine Department.

Chaplain Walter B. Zimmerman to Fort Myer, Virginia.

PROMOTIONS

Chaplain Wallace H. Watts, Plattsburg Barracks, New York, to Colonel.

Chaplain Mariano Vassallo, San Juan, Puerto Rico, to Lieutenant Colonel.

Chaplain Benjamin J. Tarskey, France Field, Canal Zone, to Lieutenant Colonel.

Chaplain John F. Monahan, Office Chief of Chaplains, War Department, Washington, D. C., to Lieutenant Colonel.

Chaplain Luther D. Miller, Schofield Barracks, Hawaii, to Lieutenant Colonel.

Chaplain William D. Cleary, Fort Knox, Kentucky, to Lieutenant Colonel.

Chaplain Edmund C. Sliney, Fort Bliss, Texas, to Lieutenant Colonel.

Chaplain Hal C. Head, Fort Stotsenburg, P. I., to Lieutenant Colonel.

Chaplain Walter J. Donoghue, Fort Ethan Allen, Vermont, to Lieutenant Colonel.

Chaplain Oscar W. Reynolds, Fort MacArthur, California, to Lieutenant Colonel.

Chaplain Paul J. Maddox, Fort D. A. Russell, Texas, to Captain.

APPOINTMENTS

Chaplain John A. DeVeaux, First Lieutenant, African Methodist Episcopal, and assigned to duty with 24th Infantry, Fort Benning, Georgia.

Chaplain Joseph C. Sides, First Lieutenant, Methodist Episcopal, South, and assigned to duty at Fort Brown, Texas.

RETIREMENT

Chaplain Orville E. Fisher, 144 Huntington Road, Atlanta, Georgia.

## Reserve Corps

APPOINTMENTS

Hood, William B., First Lieutenant, Sylacauga, Alabama.

Polsgrove, Almus B., First Lieutenant, Tupelo, Mississippi.

Wilson, Raymond L., First Lieutenant, Brent, Alabama.

Kearns, Joseph A., First Lieutenant, Fabens, Texas.

Adams, William B., First Lieutenant, Orange, Virginia.

Milford, Homer C., First Lieutenant, Spring Valley, Wisconsin.

Vaughn, Charles A., First Lieutenant, Mt. Vernon, Indiana.

Mooney, William L., First Lieutenant, Richland Center, Wisconsin.

Fineberg, Abba M., First Lieutenant, Niagara Falls, New York.

Meyer, Henry A., First Lieutenant, Versailles, Indiana.

Perron, Donald F., First Lieutenant, Lowell, Massachusetts.

Murphy, George M., First Lieutenant, Boston, Massachusetts.

Heuer, Herman H., First Lieutenant, Norman, Oklahoma.

Murry, William V., First Lieutenant, Hattiesburg, Mississippi.

Gedra, Joseph E., First Lieutenant, Washington, D. C.

Halsell, Aubrey C., First Lieutenant, Rison, Arkansas.

Gregory, William E., First Lieutenant, Concord, New Hampshire.

Bradford, Samuel J., First Lieutenant, Denver, Colorado.

PROMOTIONS

Morrissey, Anthony F., to Captain, San Francisco, California.

Mouw, Gerritt E., to Captain, Florence, Wisconsin.

Campbell, Horace W., to Captain, Santa Maria, California.

Bergen, Willis, to Captain, Portland, Oregon.

Sandlin, James L., to Captain, Clarksdale, Mississippi.

Probst, Reed G., to Captain, Hyrum, Utah.

Cleveland, Arthur V., to Captain, Des Moines, Iowa.

Pruyn, Harold A., to Captain, Altoona, Pa.

Phillips, William C., to Captain, Louden, Tennessee.

Menicon, Menicos N., to Captain, Philadelphia, Pennsylvania.

Fry, John W., to Captain, Gettysburg, Pennsylvania.

Witherspoon, Glen J., to Major, McPherson, Kansas.

SEPARATIONS

Tracy, Edward R., First Lieutenant, Died June 23, 1938.

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Everybody is interested in things that increase wealth and comfort. But no one understands that the structural, functional, and mental quality of each individual has to be improved. The health of the intelligence and of the affective sense, moral discipline, and spiritual developments are just as necessary as the health of the body and the prevention of infectious diseases.—*Carrel.*

VOL. IX APRIL-MAY, 1939 No. 4

LEVEL ONE

GRADUATE THEOLOGICAL UNION

# The Army Chaplain

*Official Publication of the Chaplains' Association of the Army of the United States*

A PROFESSIONAL JOURNAL FOR CHAPLAINS AND RELIGIOUS WORKERS

# THE ARMY CHAPLAIN

*Official Publication of the*

**CHAPLAINS' ASSOCIATION OF THE ARMY OF THE UNITED STATES**

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CONTENTS FOR
APRIL-MAY, 1939

Citizenship, *Oliver J. Hart* ..... 113
National Convention, *N. M. Ylvisaker* ... 114
Religion and Totalitarianism, *M. S. Lazaron* ..... 115
Cincinnati, Our Convention City, *Carl Stridsberg* ..... 116
Contribution to Christian Unity, *Clifton Bell* ..... 118
American Communists, *Elwood C. Nance* (Reprint) ..... 119
My Boy, an Army Chaplain, *E. Baumann* 123
Foundations of National Defense, *Anselm M. Keefe* ..... 125
A Confirmation Service, *Vincent Ehinger*.. 129
Wayside Ministries, *Frank C. Rideout* .... 133
At Old Fort Brady, *Alvo O. Martin* ..... 133
A Memorial Address, *Joseph F. Rummel*.. 135
"In God We Trust", *P. W. Hanshew* ..... 139
Tribute to a Chaplain ..... 139
A Chaplain Looks Back, *D. H. Gerrish* (Reprint) ..... 140
A Letter, *Charles L. Walter* ..... 141
One Hundred Years Ago, *J. M. Thomas*.. 142
To A Neophyte, *Harry C. Fraser* ..... 143
An Old Manual, *W. Y. Brown* ..... 145
Between Book-Ends, *A. A. McCallum* .... 150
Personnel Matters—Corps of Chaplains .. 152

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# THE ARMY CHAPLAIN

VOL. IX APRIL-MAY, 1939 NO. 4

# Citizenship

*By* REV. OLIVER J. HART, D.D. CHAPLAIN U. S. A. RESERVE*

THE desire for peace is the distinctive contribution of the United States to modern civilization. This desire for peace is as evident among those who serve in the armed forces of the country as it is among those who render patriotic service in other ways. I hate war but I would be sorry if my heart did not thrill to those words of Timrod in his poem, "Charleston"—

"Calm as that second summer which precedes
The first fall of the snow,
In the broad sunlight of heroic deeds,
The City bides her foe.
We know not; in the temple of the Fates
God has inscribed her doom;
And, all untroubled in her faith, she waits
The triumph or the tomb."

"All untroubled in her faith" are glorious words with a challenge that will inspire us as long as we seek to be worthy of the best in our heritage.

The scope of loyalty which a citizen should practice includes respect and honor to rulers. It embraces the payment of all taxes justly levied and obedience to law. No man can indulge in any kind of mob action that strikes at the very foundation of law and order without in that degree weakening his country. This applies not only to what we should give to support the government but also to what we try to get from the government. Sometimes we get terribly excited if some Socialist or Communist is quoted as to his views on patriotism. We exclaim, "That is treason. That is undermining the law of our land." Meanwhile we fail to realize that far more potent blows against our country's welfare are being delivered elsewhere. Some one has well said, "It is a fundamental premise of Communism that the destruction of national credit is the key to successful revolution." I do not believe that the country can long withstand the pressure of powerful blocs, organized for the specific purpose of getting all they can for themselves regardless of the public good. We must choose, as citizens, between a selfish destructive policy or one that may entail great personal sacrifice for the common good.

Every generation owes a two-fold debt, first to the past and second to the future. It takes only a moment's thought to make us realize that so many things that we take as a matter of course have been won for us by untold labor and agony in the past. We are not our own; we are bought with a price. Nine million of the world's youth were killed in the World War. An incredibly larger number were mutilated. These words from the cot of a disabled soldier in an incurable ward should give us pause:

"Within this room there is no rest
Only a sad, unending quest
Adown life's harsher, darker slope
For bits of faith, for scraps of hope."

Think of the patient labors of Edison which make possible so many things which we enjoy today. Think of the physicians who have waged

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and are waging an heroic fight against disease. Think of those who have built our churches, our hospitals, our schools. Think of those who have written or rendered great music, or who have painted ennobling pictures. Think of the religious and social leaders who have led us along the rocky path to the larger life. Their generous and willing sacrifices are forever imbedded in our country's history.

But we also owe a debt to the future. Our whole civilization would go forward mightily if our lives were controlled by a sense of responsibility to those who are to succeed us. The elemental hunger of civilization is for a public opinion which is able to subordinate the present to the future. I know of no nation which has ever been able to do this. Where can you find in history the record of a nation that has undertaken in the interest of its posterity to pay off its war debt in the present? Unless we want to see our civilization annihilated, we must take a longer view.

# National Convention of Army Chaplains

THE ANNUAL Convention of the chaplains of the four components of the Army of the United States is in the immediate offing. There is every indication that it will be one of the most significant meetings so far held by the Association. Chaplains are already reporting their expected attendance. The fact that so many are registering thus early is undoubtedly an assurance that the attendance will be unusually large.

Cincinnati is our Convention city. The dates are May 23-25. The Netherland Plaza is our Convention hotel. It is one of the finest hotels in the country.

Your Convention Committee has been working ever since the Washington Convention to make the Cincinnati conference very much worthwhile. Interest in these annual conferences has been growing rapidly with each succeeding year and the attendance has been surprising. Almost one-fourth of the entire personnel of the chaplaincy is now attracted to our conventions. This number will undoubtedly be increased this year.

Last year a drastically new plan of program planning was inaugurated. This plan is being modified and perfected for this year's convention. The plan makes possible a specialized program arrangement for each of the four army components, making it possible to discuss in detail the problems of all chaplains concerned. A general theme: "The Chaplain, his place and his work," gives opportunity for a study of the much discussed idea of the chaplaincy itself and will, we feel sure, help to emphasize the definitely religious contribution the chaplains are expected to make in their work in the army, whether in peace or in war.

Speakers of national prominence have been invited to address the Convention. Several, including the Chiefs of Chaplains of the Army and the Navy, Hon. Charles P. Taft of Ohio, Mr. Robert Fechner, director of the Civilian Conservation Corps, Major General Albert H. Blanding, Chief of National Guard Bureau in addition to representatives of the army staff and of the chaplaincy, have already accepted our invitations.

One of the features of our conference, in addition to our panel discussion groups, will be the joint luncheon arranged for the Reserve Officers' Association and the Chaplains' Association, to be addressed by a representative of each organization. This will be the first time these two organizations have broken bread together, officially.

May we not suggest that, wherever possible, chaplains, whether in active service or not, make plans now to meet their comrades at Cincinnati in May. We feel sure that those who are able to get to this convention will find there a fellowship which is dedicated to high ideals and which hopes to promote through this conference a more adequate program of religious service among that large group of fellow citizens who are in the Army to serve their country.

N. M. YLVISAKER.
*President, The Chaplains Association.*

# How Should Religion Deal With Totaliarianism**

*By* RABBI MORRIS S. LAZARON, CHAPLAIN U. S. A. RESERVES*

THE first task of religion as it faces totalitarianism is to define its area and its function in human society. To me, the field of religion is the spirit of man which defies the microscope; man's hopes and dreams; man's capacity for righteous indignation and for sacrifice; man's longing for truth, for justice, for friendship and love. Religion declares these things are real because God is real. Its constant concern must be the preservation and promotion of these values, else we kill each other as jungle beasts. In dealing with totalitarianism, it is well to bear these facts in mind.

In the second place, we must understand that totalitarianism is a challenge to all religion; that means totalitarianism, whether from the right or from the left. It is not by chance that the Nazi regime began by burning the Reichstag and continues with the burning of synagogues. The Reichtag was the symbol of law, and law represents the conscience of civilized man. Destroy that conscience, and all the values it represents—political, social, economic, as well as religious—will ultimately be destroyed. When they burned the Reichstag they served notice that none of the ideas which in the experience of the race had come to be accepted as having worth had any meaning for them. Before the menace of totalitarianism, Jews, Catholics, and Protestants—all religionists in and out of the church—have a common destiny.

Third, we must submit our own beliefs, practices and programs to the most critical examination. We must ask ourselves why, with millions of people nominally religious, affiliated with church and synagogue in the totalitarian lands, such things could be. Why has religion failed to civilize and to discipline them? We in the camp of religion must accept our share of responsibility for what has taken place. Perhaps our emphasis has been upon the institution rather than upon the idea and we have been servants of organization rather than servants of the Living God. Perhaps religion has lost contact with the longings and needs of the masses of the people, and turned its back upon its self-assumed function. The blame is upon us all. We must, in all humility, be brave enough to say, "We have sinned."

This leads to my next suggestion: There must be the closest cooperation between religious groups to meet the challenge here and abroad. These latter days, there have been heart-warming manifestations of such cooperation. There must be even more in the days to come.

We believe the only guarantee of religious or any other kind of freedom for the majorities is to preserve the freedom of the minorities. Protestant and Catholic and Jew—wherever we are, we must conduct ourselves with restraint. We must not seek advantages for our own group, economic or political.

We need unity in America today as we have never needed it before. Our fellow-citizens have a right to look to church and synagogue to promote that unity. We know there are forces that are attempting to destroy the spirit of cooperation among our fellow-citizens. Tragically enough, some preach a crusade of hate which has already developed suspicion against everything that is liberal and fundamentally American, created dangerous and unreasoning fears, inflamed the public sentiment and divided our citizens against each other. These people are the conscious or unwitting tools of reactionary or fascist forces inside

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the nation and out. The strength and power of religion lie in the unselfishness and goodness of the men and women who profess it.

History shows with a strange eloquence that there are no hates like the hates engendered by religion. I come from a people well acquainted with the nature of crusades. You cannot conquer the world for the God of love by a jehad of hate. Let Christian and Jew beware of such tactics. They will divide our citizens against each other at the very time when we must preserve our national unity. Religious institutions in these trying days are not going to save themselves by defending the status quo under the shield of David or the cross of Jesus. Today it is hatred of the Communist or radical; tomorrow the Jew; the next day the Mason, the Catholic, or the Protestant. Make no mistake about this: destroy the liberty of the least among us and you destory the principle that guarantees liberty to all. The task of religion is to heal, not to irritate. We must help each other and defend each other. We must learn to work together.

There is so much we can do together. Our greatest task today is to throw the idealism of religion, its insistence on righteousness and human brotherhood, into the practical problems of our national life. Religion must insist that neither the individual nor the nation can divorce religion or God from the wrongs and abuses of society. Religion must insist that the best insurance against social revolution or totalitarianism, from right or left, is to create a socety so just that none shall wish to destroy it.

Finally, has religion nothing to say as to world drifts toward war? We know that another war will not achieve economic stability or preserve democracy. We know that the totalitarian regimes march on. We know that we must arm, but religion must insist that spiritual prepardness is just as necessary as military prepardness. We need a new dynamic in American life, but it must be a dynamic not built on *Blut und Erde*—blood and soil—or on the backs and liberties of our citizens. That dynamic might come from ancient shrines. Man needs some supreme loyalty beyond himself. It cannot be the lesser loyalty of blood or party or class or creed or even country. Religion offers man that loyalty, an overwhelming motive that will go down into the depths of his being, that will lift him by its transcendent power, that will point out to him the worth of dreams and hopes and give him the strength and the will to achieve them.

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**Delivered at Town Hall, New York, Dec. 29, 1938.

# Cincinnatti, Our Convention City

*By* REV CARL STRIDSBERG, CHAPLAIN U. S. A. RESERVE, WYOMING, OHIO

CINCINNATI, the Queen City of the West, offers rare inducements to people throughout the country, as a convention city. Each year finds an increasing number of business, fraternal and educational organizations enjoying the facilities here offered. In 1937 the General Convention of the Protestant Episcopal Church met here for its three weeks sessions. The visitors were enthusiastic over their reception and accomodations and expressed great surprise at the beauty of the city and its innumerable points of interest.

Cincinnatians are proud of their city and its hospitable people. The city itself has within it every attraction appealing to the minds and hearts of its visitors. It has a background rich in Indian and pioneer lore. And from the standpoint of industry, this Ohio city stands among the important manufacturing centers of the United States. It is noted for its municipal university, its museums, conservatories, beautiful parks, fine residences, and for its splendid monuments. The scenic beauty of the Ohio River at Cincinnati is equal to that of the Rhine, and the variety of rivercraft, rear-paddle steamboats, reminding one of Mark Twain's stories, and smart yachts and launches of the Queen City Boat Club, lend an enchantment unsurpassed in America.

Among the various places of interest is the Taft Museum, the gift of Mr. and Mrs. Charles P. Taft to the city. The Museum is administered

under the Cincinnati Institute of Fine Arts which was organized in 1927. At that time Mr. and Mrs. Taft gave $1,000,000.00, their home and art collection to the Institute. Other citizens raised $2,700,000.00 for its purposes. Among the artists represented in the fine collection of paintings are such old masters as Van Dyke, Rembrandt, Hals, Turner, Constable, Gainsborough, Reynolds, Goya, Ingres, Coret. Also modern artists including Sargent and the Cincinnati artist, Duveneck.

The collection of French enamels includes pieces from the 13th to the 17th centuries. Here are also Italian Renaissance majolica, 17th century crystals and jewelry, Chinese porcelains made during the reign of the Emperor K'ang Hsi, 1662-1722, colonial and antique furniture and a host of other interesting objects. This museum taken in conjunction with the exhibition in the Art Museum at Eden Park, has brought students and visitors from all parts of the country and the world over.

The Rockwood Pottery gives the visitor a unique experience of seeing ceramic artists at work designing and moulding its individual creations, the only pottery of its kind in the world.

The Sterling Glass Works, manufacturing table glass famous for its engraving and rock crystal cutting, delights the eye and tempts the buyer.

Cincinnati is famous for its parks and gardens. The Conservatory in Eden Park has a most complete display of tropical flowers, in addition to other very rare blooms and beautiful domestic varieties. From a horticulturist's viewpoint it is one of the finest collections in the country. Ault Park consists of 226 acres and commands a beautiful view of the Ohio River and the Kentucky hills on the opposite side. Alms Park is situated on the high hills overlooking both the Ohio and the Little Miami rivers and has a commanding view of Lunken Airport, used by the Transcontinental Airways.

The Cincinnati Zoological Garden covers 57 acres of wooded grounds and has about 1400 specimens of birds, beasts and reptiles. Barless cages have been installed for lions and tigers, bears and monkeys, giving a natural freedom of environment rarely seen elsewhere. Susie, the trained Gorilla, is remarkable for her intelligence.

Coney Island is an amusement park up the Ohio River at California, accessible by automobile and water. The most preferred way to go is by water aboard the Island Queen, a beautiful inland steamer five decks high.

Crosley Field is the Major League Ball Park right in the heart of the city, only eight minutes auto-ride from the hotel and business center. It is hoped that the Cincinnati "Reds" will be playing in town during the Chaplain's Convention.

The city abounds in beautiful and interesting buildings, civic, commercial, religious and educational. The University of Cincinnati, St. Xavier University, the Hebrew Union College, schools and libraries and many magnificent churches offer to its visitors every inducement conceivable in architectural charm.

The theaters, shops and hotels are equal to any city in the United States. The headquarters of the Convention will be at the Netherland Plaza. This hotel is sumptuous in its accomodations. Its Hall of Mirrors and Pavilion Caprice give ample space for dinners and conferences. The Hotel Gibson and the Hotel Sinton, although older hostelries, offer excellent accomodation and service.

Although not in Cincinnati, the army post, Fort Thomas, situated on the shores of the Ohio opposite in Kentucky, is well worth a visit. Colonel Charles L. Underwood, commanding the Tenth Infantry, offers a fine welcome to the Chaplains' Convention while in the City.

Altogether Cincinnati fulfills its title of "Convention City of the Middle West," with its many attractions and lavish hospitality. The proof of this statement lies in the fact that conventions repeat their visits again and again. Its Mayor, the Chamber of Commerce and other organizations make every effort to please all who accept its hospitality. They assure the Chaplains' Convention a hearty welcome, a happy, comfortable and interesting time, equal to that to be found in any other city in the country.

The month of May will see beautiful weather and ease of travel. We urge all members, their wives and friends, to attend this Convention. Make it an outstanding event in the history of our organization.

# A Contribution To Christian Unity

*By* REV. CLIFTON BELL, CH-RES., McDONALD, KANSAS

WITH a few years experience in the ministry and an early background in R. O. T. C. and National Guard, I arrived at the CCC Company at Clarinda, Iowa in May 1935 in a new chaplain's uniform. A few minutes after saluting the Captain I began to learn that the first of the triple Cs stood for "civilian." That evening I faced a group of young Americans gleaned from town, farm, and city and representing about all the religious persuasions ecclesiastically catalogued. It has been said that upon entering the ministry one frequently loses his politics, but lo! upon entering the chaplaincy I lost my religion. No, not my religion, but merely the strictly denominational aspects of religion. And the question at once arises, isn't it about time?

The chaplaincy fulfilled for me a long desire to work with Jew and Gentile, Protestant and Catholic—not so much for a chance to analyze their religious views but to give a better chance to understand my own position in the light of the faith of others. Why cannot people see the same things a little more alike, if it is necessary in Christ? If it is not necessary that we all understand alike should we not find it out as soon as possible and govern ourselves accordingly? If nineteen hundred years have positively taught us that we shall never agree like Christians perhaps we should devote the remainder of the dispensation to an effort to disagree like Christians.

Upon completion of a tour with CCC last fall I deliberately chose a federated church, and every day feel more indebted to Uncle Sam for three years scientific training for this specific task. We had long heard "Unity" prayed for and preached as the fundamental need of modern Christianity. Probably the next incident of historic importance looming-up on the horizon of Christendom is a better understanding among God's people and consequently a more intimate acquaintance with Jesus Christ.

Personal interviews with hundreds of young men helped instill the thought that true religious faith is not so dependent upon environment that fellow-worshippers create. It is more of an individual and personal proposition. We do not have to have the cooperation of the entire community to live the Christian life. It is, of course, desirable. Even with reference to the Golden Rule we have come to feel that the whole success of the project depends upon neighbors, and preferably, they should start living it first. Fortunately, Christianity is not that dependent on its environment. Nor is the indivadual life so at the mercy of external influences. Could this be the key to the long desired unity and thence to the union for which the Master prayed, "That they all be one"? There is more a need for re-established confidence in our own belief than for a disciplined tolerance for the man across the aisle or across the sea. Let us not forget that Christianity can be practiced on those who do not want to play at all. Therein lies the mystical power of Christ.

Possibly we could draw a lesson from Beecher's famous analogy: "For 4000 years men ran in the race for greatness, struggling onward and upward in frantic competition. Then came Jesus and stood in the pathway, saying, 'Stop, ye that seek greatness; ye do not know the direction to go. The way to greatness is not up, but down. He who would be greatest among you let him be servant of all!" The age-old movement needs new direction. It is possible that the start should be made in the smaller communities where the very life of the church is coming to depend upon some such expediency to eliminate the expensive duplications of "overhead" as characterize divided Christendom.

At McDonald, Kansas approximately twenty religious persuasions assemble regularly under the same roof in a tentative program to rediscover the lost unity of the early church. For the sake of illustration let us grant that in a sense there is no more real spiritual unity than when the twenty were meeting in as many houses, but it cannot be denied that there is just as much unity as ever, but with a wider avenue opened for a more impartial study of God's word. It is prophecied that "We all come in the unity of the FAITH and of the KNOWLEDGE of the Son of God."

# The Designs and Deceptions of American Communists

*By* ELWOOD C. NANCE, MINISTER, FIRST CHURCH OF CHRIST, SEATTLE, WASH.

MANY people today dismiss the subject of Communism with a confident wink or the shrug of a shoulder. "Just another organization built around some vague ideas of industrial and social reform," is one common appraisal of the movement. "They make more noise than converts," says another man. A liberal politician says: "Aw, lay off the Communists. There's not enough of them to do any harm, and their votes do help some of us get over liberal measures in government."

Such people forget the lessons of ancient and modern history. They forget the small, unpromising beginnings of Fascism in Italy—previous to 1922; and of Naziism in Germany—previous to Jan. 30, 1933. They forget the small beginnings of movements and institutions which later changed the faith and fortunes of millions—and the maps of nations.

My city congregation was shocked when I told them recently that Communism had made more numerical progress throughout the world within the last twenty-five years than the church made in the first hundred years of its history. No one can deny that Communism, Fascism and Naziism have changed the thinking and mode of living of more people within the last twenty-five years than has the church. While these three totalitarian movements are not religious, they do abolish or restrict religious freedom and redirect the spiritual and cultural inclinations of the masses under their control. They enlist or conscript loyalties that heretofore were thought to belong only to God.

Since 1922 we have been so busy watching Mussolini and Hitler that Stalin in Russia and Browder in America have been slipping over a few tricks on us. Of course, we know that religion in Russia has been at least 50 per cent suppressed. We faintly remembered that Mussolini had said that "Fascism is a religious conception of life. Outside the state nothing legal or spiritual can exist, or will such be of value." Many of us may have remembered that Hitler gave the highest German literary award to Rosenberg for his attempt to restore an Aryan-Indo-Germanic folklore as the religion of Germany; and, of course, there was the rewriting of the New Testament to make it harmonize with Hitler's political philosophy. But what have the Communists been doing?

The press has kept us fairly well informed about Communist activities in other parts of the world, but what have the Communists accomplished in America? What are their plans and hopes for future achievements in this country?

## I. The Designs of Communism

What is the ultimate goal of Communism? This is a fair question, but one which American Communists dislike answering in public. In the party book, "Political Education for the Communist Party," we are told that "Communism strives for the reconstruction of the life of the whole family of humanity on the basis of Communism, for the conquqest and realization of the dictatorship of the working class and the construction of a socialist classless society." Karl Marx, the patron saint of all Communists, gave the world the first Communist manifesto, in which he set forth the major aims of the party. Among these aims are:

"Abolition of property in land and application of all rents of land to public purposes; abolition of all right to inheritance; confiscation of the property of all immigrants and rebels; equal liability of all to labor; establishment of industrial armies, etc." Marx also urged that Communists "gain exclusive monopoly of all banking, credits, communication, transportation and education within the state."

In any country controlled by the Communist party, those who object — the "rebels" — are, in Earl Browder's language, "liquidated." In Communist circles the word "liquidate" is a synonym for firing squad, persecution, imprisonment, suppression, forced labor camps, etc. The Communist method of making a "classless society" is to "liquidate" all classes except the Communists.

"Oh," says some one, "you are judging American Communists by the standards of Russian Communism." That's right, I am. Let no one tell you that there is any difference between Russian Communists and the American breed. Earl Browder, the leader of the American Communist party, should know. In June, 1938, he published a book in which he answers this question. Of course, when he is talking over the radio or to the press he says, "We don't take orders from Moscow." But on page 85 of his new book, "The Democratic Front" (which book we shall use as source material for the rest of this article), Browder says:

*"Our enemies have agreed to call us Stalinists. With the deepest pride we accept the name of our most beloved Teacher and Guide. We are indeed Stalinists, and we hope to become ever more worthy of such a glorious name. Today the name Stalin sums up the teachings of Marx, Engels and Lenin. . . . Truly it is a proud name, Stalinist. . . . it carries with it a tremendous responsibility.*

*"At the center of the growing unity of all Communists is the 'glorious inspiration' of the Soviet Union under the 'leadership' of its Communist party and Joseph Stalin. It is our most powerful shield and weapon we set as the task of the leading bodies of our party to assimilate more consciously and 'master the lessons' of 'comrade Stalin's leadership,' so 'gloriously exemplified' in the 'Communist party' of the 'Soviet Union!"*

Browder further says of his American Communist party:

*"It unites the revolutionary energy of all organizations of the working class and directs it into the struggle for Communism. . . . This is a militant party . . . filled with the determination to fight to the end of the 'proletarian revolution' and the construction of Communism. . . . For the avoidance of all misunderstanding, now and in the future, let us make clear beyond the slightest doubt that the Communist party is in no way weakening or abandoning its goal of the complete realization of socialism for America at the earliest possible moment . . . In our loyalty to socialism is the key to our loyalty to the democratic front."*

Browder again says:

*"Communism is twentieth-century Americanism. . . . We are the bearers of American culture and civilization."* But in the same paragraph he tells his followers that the works of Marx, Engles, Lenin and Stalin, (who could hardly be called proponents of American culture and civilization!), *"should become as necessary to our daily life as the air we breathe."*

## II. The Deceptions of American Communists

One of the most dangerous deceptions of the Communists in America is their ability to hitchhike toward their ultimate aims on the aspirations of other groups. Browder goes over the country telling the public that his party is "united in the fight for jobs, security, democracy and peace." He is discerning enough to know that most people desire these blessings. But his deception is revealed in the fact that where such perfect conditions exist Communists do not get a hearing. Whenever possible, they create the very opposite conditions. Communism grows only among the dissatisfied, which is proved by the fact that in 1929, our most prosperous year, they had only ten thousand members in America. Can any one believe that the Communists are working for their own extinction?

What kind of peace do the Communists want? Browder condemns our Government for a "'false and hypocritical neutrality," and acuses our neutrality advocates of "complicity with Facism in the destruction of civilization." He then urges his party to agitate for "more aid to Spain . . . the most active support of Mexico . . . and further consolidation of the masses of American people in support of the peace policies of the Soviet Union."

Another deception of our American Stalinists is their *public* praise of the New Deal and other liberal parties. This is for the double purpose of getting an audience and building up the membership of the Communist party. All who oppose the Communists, or any other liberal party, are "reactionaries," "capitalists" and "enemies of the working classes." But Browder tells his party members that the "New Deal of Roosevelt insists on concessions from monopoly precisely for the purpose of saving the present system from shipwreck and collapse." How could the Communists love President Roosevelt when he is said to be preventing the very disaster they so fervently desire?

A part of the Communist technique is to encourage and support any liberal movement that can be used as a publicizing instrument for any

of the Communist ideologies or theories. Browder emphasizes this when he says of his party: "Our slogan which we take directly from Lenin is this: 'Through democracy to Socialism, through Socialism to Communism'." He then exhorts his party: "Let every one of us master the democratic program and the slogans that express it, in order to become master agitators among the people. . . . The election campaign provides the best opportunity to implant the whole program deeply among the masses." The liberals in all parties should know that Browder says, "The Democratic-Socialist parties are the faithful lap dogs of capitalism."

But regardless of what Browder thinks of, or tells his party about Roosevelt, he has a subtle habit of dodging behind the broad skirts of the New Deal when he is on the proverbial spot. When the Dies Committee, investigating un-American activities in this country, revealed that the League for Peace and Democracy was started and is controlled by Communists, Browder disarmed all supporters of Roosevelt and diverted attention from the implications of the Dies Committee report by saying, "The Dies Committee is trying to split the New Deal." Some of us, of course, remember that it was not the New Deal but Communism, that was being investigated. But Browder's trick deceived many.

Browder used the same trick to divert attention from Communist activities in America by telling the public that the Dies Committee had accused the lovely child actress, Shirley Temple, of being a Communist. The Dies Committee, of course, never as much as intimated such a silly thing. A former organizer for the Communist party testified before the Dies Committee that Communists camouflage their activities by organizing societies with high-sounding names and alleged democratic and humanitarian purposes, and get famous people to endorse these movements. (The League for Peace and Democracy was started by this method.) The Communists succeeded in getting several movie-star endorsements by this method, among which was the name of Shirley Temple. But Browder would have us believe that the "red-baiting" Dies Committee accused Shirley of being a Communist. The trick worked with many, and even Madam Perkins, the Secretary of Labor, fell for it.

A few more quotations from Mr. Browder's book, "The Democratic Front," reveal the subtle recruiting methods of the Communists, and how they penetrate and contaminate many of the great movements in our country.

Take for example the slogan, "The Democratic Front," which Browder uses for the title of his latest book. The Communists talk and talk about the "democratic front," and under this banner they claim to be "united in the fight for jobs, security, democracy and peace." But as I have shown, the *ultimate* aim of the Communist party (wherever it operates) is *"the reconstruction of the whole life (the whole community life) on the basis of Communism."* Browder says in plain English that his party is working toward "the goal of the *complete* realization of Socialism for America at the earliest possible moment." He says, "Communism is twentieth-century Americanism," and the Communists "are the bearers of American culture and civilization." It is well for us to keep these *ultimate aims* and false claims in mind as we evaluate the real reason for their identification with so many movements in America.

Do the Communists join labor unions and other groups to help such organizations achieve their purposes? Reflect that under Communism, or Fascism, organized labor as we know it in America is not allowed. Instead of individual capitalists, controlled and restricted by the Government, the central committee of the Communist party becomes the capitalist, and dominates everything and everybody in the nation. Don't let any one tell you that the Communists want to work for the success of American labor unionism. Nor do the Communists join our churches and religious organizations to perpetuate the ideals of religion, because Communism is based on a complete materialistic philosophy of life, and, as Browder says, "Most Communists profess *no religion* at all, and subscribe to a philosophy which finds no room for the supernatural element in solving *social* and *economic* problems. . . ." We shall let Mr. Browder tell us why the Communists are penetrating so many groups:

"Communists must give their firm support to whichever form of organization promises the broadest unity" against the opponents of Communism. After recommending the possibilities of such organizations as the Farmer-Labor party

and the Progressive party, American Labor Party of New York, Labor's Nonpartisan League, the American Federation of Labor, Railroad Brotherhoods and the C. I. O., Browder says:

*"Our party members are at work in the American League for Peace and Democracy, the Workers' Alliance, the American Youth Congress, various organizations of World War Veterans, the National Negro Congress, in the farm, cultural, fraternal, religious, professional and other organizations, and in those of national groups. 'We set our aim to win their most advanced representatives to membership in the Communist party.'"*

Browder told the Tenth National Convention of the Communist party of the U. S. A., May 28, 1938, New York: "In the past we have underestimated our resources and the possibilities they provide for building a truly mass party." He then names the "resources" to which his party recruiting agents should devote more diligent attention: Churches, Y. M. C. A., Y. W. C. A., the "Christian Youth Building a New World" movement, women's clubs, labor unions, youth groups, fraternal organizations, patriotic movements, peace movements, religious auxiliary groups, the Catholic Church, foreign birth organizations, credit unions, co-operative movements, Negro organizations and liberal political groups. Browder emphasized the Communist recruiting possibilities of the Young Women's Christian Association, of which he said: "It has branches in fifty countries, almost as many as we have in the International Communist movement . . . we must pay more attention to it."

Further "resources" for building the Communist party in America included the Women's Charter, of which Browder said: "With proper assistance [from the Communists, of course], much good could come from such a movement." Browder then declared that he "must sharply call the attention of the whole party to the national groups. The most numerous and important of these groups are the Italians, Germans, Poles, Jews, South Slavs, the Spanish-speaking peoples and the Irish. Browder exhorted his party: "We must become powerful forces in the life of their communities; we must revive their national revolutionary traditions."

One need not be a "red baiter," an alarmist, super-patriot, reactionary or foe of the working classes to see the menace of this growing movement. Since 1929 the American Communist party has gained 85,000 members. Officials say the movement has around 100,000 registered members and five or six million sympathizers in other organizations. The Communist party is one of the most vigorous movements in America today. They have local day and night schools and a national training school where agitators are trained in revolutionary and propaganda methods. The national training school finished its second six-months full-time course a few months ago.

What is democracy's answer to Communism? Wild-eyed "red baiting," superpatriotism, persecution, etc., do not belong in the answer. Communism would not get far on its own merits if the whole program of the party and the implications thereof were known by the classes from whom they get most of their followers. They should be compelled to declare their Stalinist theories under their own banners.

One of the most effective antidotes to Communism and all other un-American movements is Americanism. We must re-create an interest in politics, civic righteousness and all phases of our democratic form of government. We must set about to remove the conditions that encourage alien and subversive movements. These things can be accomplished through our own American institutions, by American methods. Successful democracy will make all other political creeds unsuccessful in our country.—*Christian Standard.*

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## DR. SNODDY

It is pleasing to know that Dr. Wayne C. Snoddy, formerly of St. Louis, Mo., whose excellent article, "Life's Great Fight," appeared in our January issue, is now Rector of the Church of Our Savior, 48 Hollister St., Mt. Auburn, Cincinnati, and has expressed his desire to meet the members of our Corps on the occasion of our Convention, May 23-25.—J. E. Y.

The following are eligible for membership in The Chaplains' Association: Regular, National Guard, Reserve, Retired, Inactive-Reserve, and former chaplains of the Army of the United States. Dues are $2 for the CALENDAR YEAR, which includes subscription to **The Army Chaplain.** Subscription for all others to **The Army Chaplain** is $2 per CALENDAR YEAR.

# Nevertheless, I'd Like To See My Boy An Army Chaplain

*By* REV. EMIL BAUMANN, CHAPLAIN U. S. A. RESERVE

THE ARMY is no bedizened confirmation class. In some sectors it knows more about loans than about Lent. It has an aptitude to cuss rather than discuss some current matters. And it probably knows more about poker than about prayer. Nevertheless, I would like to have my boy take up an army chaplaincy as a life career.

He's a likely lad. Animals, both tame and wild, are not afraid of him. He likes the rain in his face and the stars in his eyes. In a Minnesota forest-fire, when the bugles of fear were sounding "Retreat", and he was swallowing smoke and a lump in his throat, the network of intestinal nerves refused to allow his legs to gang up on him, and he stuck it out until the last thread of gray smoke died out in the stumps and hollow standing pine. And because he wants a chance to come to grips with a challenge, his grandfather's son would like to see him an army chaplain.

First of all, as a chaplain he would have to be a preacher. And that is a man's job in any town or reservation. Preaching is a robust use of life. You can grow a purple pansy in a hot-house of ease, but God sends trials in making preachers as He grows oaken trees. Quite contrary to civilian clergy's opinions, one can be a good preacher in the army. An army chaplain when he preaches need not "pull his punches." He can swing from the heels, and he will find the army does not get sore with a stiff half-hour moral work-out on a Sabbath morning. The army likes frank parsons. And the civilian clergy might take an instructive leaf out of army regulations by keeping their clergy channelled toward well-defined objectives. Quite properly the army pulpit is kept from being a sniping post for a semi-secular guerilla warfare that often afflicts civilian pulpits when purveyors of isms, fads and semi-secular reformers are abroad. The army chaplain is not as encumbered with the burdensome upholstery that one often finds in civilian church circles that arises out of denominational traditions. A civilian parson is often a powder-puff user, trying to daub out the shine on a greasy earthly skin. He is often nothing but a glorified community chore-boy that has made gospel preaching incidental and his main function is to be a popular community servant. His success is often measured by the ease with which his church officers can raise the annual budget. Would that civilian religious circles would keep a man channeled to his spiritual objectives and not allow his strength to be dissipated in community janitorship trifles. And because I covet for this lad o' mine a clear field for Christ's gospel, I would like to see him consider an army chaplain's career.

The second reason I would give in support of my son's taking up the life of an army chaplain is that it would be of service to him. It will satisfy some of his natural desires. His torso is not fully fleshed as yet, lacking several years of attaining his majority. But already his shoulders and the barrel area that is hooped by his ribs intimates a foundry-man's mould that awaits the pouring of an iron-master. Something or someone is going to fill that capacity, and he will use the engine of his human body for some service. I am quite sure he will not rust out his existence like an idle box-car on a siding. of course, he could get a lot in a civilian parish that he needs. However, his love of robust action, his hanker for an open life and his response to self-

* *Reverend Emil Baumann—Pastor Forest Avenue Presbyterian Church, Dayton, Ohio, since* 1918. *Born, Zurich, Switzerland. Silk weaver* 10 *years. Graduated from Ohio Northern University, B.Sc. and B.A.* 1908, *D.D.* 1929; *B. D. Lane Theological Seminary,* 1911. *Reserve Chaplains Corp since* 1924. *Promoted to Captain* 1934.

applied disciplines, intimates to me the army sector.

Long before modern government technique advocated crop controls, army regulations practiced it by limiting the crop of wild oats which now and then sprouts out in young manhood. The wisdom of certain hygienic controls in the army is patent to all. Nevertheless, I see no objection to wanting one who is a great pal to me decide for an army career. Just because a man is in the army, be he rookie, commanding officer, or chaplain, does not certify that he is a believer in what the pugnacious pacifist calls "mass murder" or war. A chaplain may know something about 75's and 155's, with their trajectories, and he may even ride in a noisy "wombat" of our machanized cavalry, and not be headed for the nether regions. No more so than when a pious civilian parson draws out of his theological arsenals his fear bombs of fire and brimstone, hades, weepings and gnashings and the eternal punishment stored up for unrepentent sinners. A chaplain may pass a good exam in courts martial and other departments of military knowledge, and still love men even a little bit more than a civilian preacher can love his Saturday night poker and cock-tail parishoners in some swanky suburban parish. And when a civilian parson goes out to make his parish calls, even as his frater chaplain makes his, and our urban dominee rides in an auto, the fact that the death record of automobiles is far surpassing that of American wars per year, that does not justify any sour-faced reformer accusing the dominee of believing in mass murder. I have never heard army officers talk with as much malicious venom against their enemies, as I have heard some distressed civilian parsons talk in very uncivil manner against reprobate citizenry in a parish.

It is entirely absurd to associate army life with satanic influence. I am quite sure that on this ground alone I would prefer my boy to get into the cleaner compound of an army reservation. Acre for acre, he would meet as much man there; and acre for acre, there is at least as fine a justice, obedience, high-mindedness and care for your fellow-man, as there would be if I exposed my boy to civilian life.

Finally, I would like to see my boy a chaplain because I deeply feel that in the army chaplaincy a man can contribute much to our future needs. It is a place where the office of mediation and reconciliation can be exercised. Army men have souls. Their families are lovable even as others. Too often the army sector has been under the disadvantage of not being permitted to answer the pacifistic accusations when they have been falsely made. At least, the army men have not shown an ungentlemanly attitude toward the pacifists.

The point of conflict is found in the opinion that so many civilian preachers who have veered left on the military question have, that a military loyalty cannot possibly be integrated with the loyalty to the kingdom of God. That a healthy nationalism is opposed to the spiritual objectives of the Christian faith. Totally absurd is the attitude that to be a patriot for national ideals means to apostatize from spiritual aims. And in this country as never before, we need to integrate the kingdom of God with our own national idealism. Every parson that is frank will have to confess that history has many examples where the military has befriended the church. And what the future indicates by certain European conflicts between Church and State now going on is a sure proof that if the pacifist wants to keep the right to be an idealist he'd better practice in his family attic with a broom handle on the manual of arms. And our blessed Lord gives us a good example of how he treated a certain centurion who had obedience and faith greater than that which existed in the headquarters of the Jerusalem heirarchy. And be it added also, that the elders were rather proud to report that this centurion built a church for the people. Find one centurion appearing on the Bible scene about whom something good cannot be found, and for every such a one that has not much in his favor I will point to two dozen swanky priests in high command in Jesus' day that earned His deserved condemnation.

And so because I want my boy to pay some of the debt that his grandfather's family owes to God and country, it would be a happy moment, when visiting him some day I might hear some rookie or officer speak to him in my hearing with the salutation of "Good morning, Chaplain."

# The Foundations of National Defense*

*By* VERY REV. ANSELM M. KEEFE, Ph.D.
CHAPLAIN WISCONSIN NATIONAL GUARD**

IF THIS were a sermon I should feel impelled to quote that telling line from one of the Books of Kings where, after the failure of their efforts to reason with Solomon's most unreasonable son, Jeroboam, the leaders of the people, sent out the word,—"To your tents, O Israel!" The time has come for us to enter within the tabernacles of our minds and there, in the silence of our souls, to take counsel with our better selves.

Whether we realize it or not, before our very eyes, history is being made. A world that has not recovered from the headaches consequent upon its last international blood spree is now weaving its unsteady way to another seemingly inevitable debauch. And the delirious "Vivas!" the "Bravos!" the "Salutes!" and the "Jolly Good Fellows!" of their intoxicated chorus will hardly drown out the nausea of their bestiality.

Our civilization is undoubtedly at another crossroads. More than one philosophical student of international affairs has pointed this out. None perhaps has done so half as effectively as that American architectural genius, Ralph Adams Cram. In 1908 he published an essay entitled: *The Great Thousand Years.* In the stress of wartime introspection and recriminations ten years later he republished the book with an added chapter and called it, *The Great Thousand Years and Ten Years After.* You really ought to ask for it at your public library and read it throughly and reflectively.

The idea of history repeating itself, as we all know, is not particularly new. That this repetition occurs in a definite pattern had been suggested, I believe, by the French philosopher Henri Bergson. It is an interesting speculation for the history-minded to plot the great ages of human achievement and the cultural depressions that lie between. It takes no particular historical genius, however, to see that we are on the brink of a new "low" if certain movements that are now gathering momentum continue their headlong plunge into the abyss that yawns in their path, and possibly also in ours.

As every high school student knows, among the characteristic tenets of prehistoric and prechristian paganism were the cheapness of human life and the inferiority of women. While there were, no doubt, occasional individual exceptions and isolated races in which this did not always obtain (as for instance among the Athenian Greeks,) by and large the destruction of human lives, from those of tiny children to old age in the worship of idols, the wanton bloodthirsty slaughter of captive prisoners, or their just as wanton enslavement into death in past public works, such as the building of the Egyptian pyramids, all this is quite unintelligible until we realize how little the rights and privileges of the individual meant in the ethics of that bygone age when might was right, the

**Chaplain Anselm M. Keefe, science-educator, is a White Canon of St. Norbert. He acted as K. of C. Chaplain at Ft. Belvoir, Virginia, during his residence at the Catholic University of America, from which he received his M. A. in 1923. He continued his graduate work in biology at the University of Wisconsin, became a Reserve Chaplain there in 1924, received his Ph.D. in 1926, and was appointed Professor at St. Norbert College in the same year. He was promoted to Dean of his Alma Mater in 1927. He remained active in reserve affairs, holding the Wisconsin Department Presidency in 1934-35, and the National Chaplaincy of the R.O.A. from 1935 to 1937. He is on the editorial staff of the "Midwest News Letter" of the National Catholic Educational Association; also, edits two quarterly publications, "The Tabloid Scientist," for the Catholic Round Table of Science, and "The Biologist" for the Phi Sigma Research Society. On February 8, at the request of the Ajutant General of the state, Chaplain Keef was transferred to the chaplaincy of the 135th Medical Regiment Wisconsin National Guard.*

*Given before Service Clubs in DePere, Appleton, Manitowoc and Sheboygan, Wis., during the 1939 Defense Week, and over the Wisconsin Radio Network, Feb. 21.

ruler divine, and man was most completely the creature of the State.

Among all the peoples so dominated there was one group which held out for the sanctity of the individual, his body and soul, and these were the Children of Israel, the Jewish people. To them the individual man was an exalted being, not only because he had been created a little lower than the Angels, but because, in the hope of a Messiah, his dignity was so much the greater.

With the advent of Christianity there began a long hard struggle to build a new concept of man as an individual based on the Judeo-Christian ideal. For a time it seemed hopeless. The entrenched power of an emperor-worshipping Roman state resisted this disturbing gospel for three centuries with savagery which beggars description. It was only in the eighth century, when the dark ages of nomadic conquests by Huns, Goths and Vandals had been overcome, that the civilizing influence of the Christian dispensation lifted the pall of ignorance and superstition and enabled the elevating influence of the Church to be really effective.

Then dawned another golden age, the 12th and 13th centuries, which gave our modern civilization the foundations of its greatness. Then it was that the universities were founded, that modern science got under way, that municipal hospitals were established, that Magna Charta and the great codifications of Canon Law were written, that the great cathedrals were built, and the foundations of our modern education, in medicine, law and architectual engineering were laid. Then literature, science, art and civil liberties saw their real beginning.

But the canker of human weakness and folly was not healed and from that golden age there set in a gradual decline in thought and morality which culminated in the so called revival of learning. Looking back with the unbiased perspective of the world-historian we can now see that the Renaissance was too all-inclusive and much of the ancient pagan culture which then saw a rebirth might better have been left for dead.

It was during the Renaissance that the foundations were laid for the great geographical, racial and economic empires which were later to cause us so much woe. Then it was that the pernicious doctrine of the "Divine Right of Kings" received its greatest impetus, and then it was that Machiavelli in his infamous "El Principe" (The Prince) made popular an underhanded opportunism which has been typical of most so-called "diplomatic" relations ever since.

In the wholesale suppression of the rights of smaller racial groups, the abolition of the free cities and the forced amalgamation of unlike racial temperaments which ensued, huge and unwieldy empires were formed. In order to hold themselves together these had to resort to force, —and that force (as force always is) was blind, unthinking and unreasoning. Inevitably, as the imperialistic movement gathered momentum, internal discontent, disaffection and disruption developed into a score of revolutionary movements.

Not all these revolutions were led by men as high minded and enlightened or as cultured as was our own American revolt against British political stupidity. Students of government and political science, they had on their library shelves the works of every great political philosopher up to their time. That they were familiar with both the best and the worst of preceding systems is evidenced by the care with which they fashioned those singularly pure and unselfish documents, the Declaration of Independence and The Constitution, (and the Bill of Rights embodied in the first amendment to the latter).

By these every American citizen was guaranteed not only the right to life, liberty and the pursuit of happiness, but was further safeguarded by being insured for all time the right to liberty of speech, liberty of the press, liberty of religious belief, and liberty of peaceful assemblage. Upon something similar other revolutionary movements attempted their way to a similar freedom but without quite the same degree of success.

The reason is not far to seek. Here in America there was a saving religious spirit which permeated all our early national life. Something of the fierce energy of the Jewish scriptures, something of the mellow tenderness of New Testament Christianity, breathed through their daily lives and found its way into their thinking. Thus there was written into the charter of our liberties the belief in a Creator in whom they put their trust and to whose divine guidance they consecrated their newly-formed nation.

In other lands a growing materialism and infi-

delity to the God of Nations manifested itself, and particularly under the influence of men like Voltaire,effected a divorce between man's spiritual nature and his material concerns. This emphasis on materialistic ideals continued to grow, with the result that soon it became the rallying point for all that group of "emancipated" spirits who sought under this banner to free themselves from all restraint whatever. Chief among these was a certain young German reporter living in England and known for his parlor radicalism. His name was Karl Marx, and he expressed his materialistic concept of history in a book that was to have far-reaching influence, *Das Kapital.* Together with Hegel he formulated the first communist manifesto, an irreligious document that was to be the inspiration for the Russian Revolution and thereby for the rise of the Communistic International. With the spread of Communism there arose a determined reaction throughout Europe which has had its chief and most successful expression in Italy and Germany. To fight the flames of Internationalism these countries have set a back-fire of an equally intense Nationalism. Unfortunately, in a large measure this nationalism is just as materialistic in its scorn of all religious and spiritual ideals as is the evil it seeks to counteract.

As a result the world has been treated to the diverting spectacle of two opposing camps which burn incense at the same altar, namely, economic materialism. At present they profess to hate one another, but basically they are as alike in principle as two peas in a pod. Both exalt the state and national ideals above every other, both are as pernicious a type of state worship as ever was witnessed in the halcyon day of prechristian paganism.

To both the Communist and Nazi-Facist types of government there must be only one kind of service and that is total. Both brook no opposition. Both, therefore, have the same attitude to every force that will lift man out of the slime of a materialistic origin, and place him above the state. In both the individual exists in, of and for the state. Both therefore have an undying opposition, not to say hatred, for the religion which inspires the individual to look beyond and above the things of this earth and our times, that tries to lift men's spirits on high.

Because so many orthodox, good-living Jewish people have preserved their spiritual ideals, and because they are in a great minority, they are the first to feel the lash of a reviving pagan "culture." But this will not be for long. Catholics will inevitably receive the same treatment, and with them the orthodox Protestant believers who decline to sell their spiritual birthright for a mess of political pottage.

Once these religious idealists have been annihilated,—and paganized totalitarian countries have consolidated for protection against whatever may affect their welfare and their monstrous philosophy,—whom do you think they will turn on next? Will they promptly turn and rend one another? It is to be doubted. More likely they will turn on that one nation which has vociferously upheld its democratic standards, its ideals of personal liberty and all that may establish and safeguard them more firmly.

This is Defense Week. The days that lie between the birthdays of Lincoln and Washington have been set apart for a consideration of our national defense, its necessity, means of attainment and the ends to be served thereby.

For the past fifteen years the Reserve Officers of the Army have been more or less active in the serious propaganda to make our fellow citizens conscious of our national needs in the way of naval, military and air protection. It has not been easy work. We have faced outright opposition from pacific-minded enthusiasts, we have been discouraged by apathetic disinterest on the part of successful businessmen and, worst of all, we have been sympathetically patronized by those who promised assistance and just as promptly forgot it.

This year things seem forbodingly different. There is a nameless something in the very air which, although hard to define, seems to portend something. Certainly in all these fifteen years it has never been so easy to secure a vitally interested hearing. And this is more peculiar since this year, of all years, there is less need for us to advocate pressures upon a reluctant congress to increase or at least not to diminish the annual appropriation for defense. This year it seems unneccessary. The largest appropriation in history has been passed by a large majority. And even the Republican legislators are lying down like lambs

beside their Democratic opponents. Is it that both are afraid of some big, bad wolf? It all gives ground for disturbing reflections. What does it all mean? I think we all wish *we knew.*

Of this one thing we may be sure. There is a serious dilemma confronting our country,—this people, its legislators and its President today. Shall we continue in the paths of our forebears, true to the ideals of the democratic republic they founded and fought to defend, or shall we go the way of European totalitarianism, the way of communistic Russia, of Nazi Germany, of Facist Italy?

That is our problem and upon our answer to it depends the future. If we forsake the ideals of the founding fathers, of Washington, Franklin, Hancock, the Adamses, Jefferson and Daniel Carroll, we shall have one kind of peace. It will be a peace in which no man will be able to voice his own opinions for fear some G-Man will accuse him for so doing. It will be a peace in which the news of the day will come to us garbled as the dictator will want us to see it in our papers or hear it from our radios. It will be a peace in which religion will either have no part, because it will have been destroyed, or will take the form of some subservient state church. It will be a peace in which we shall no longer assemble to discuss our problem, whether they be in education, business, social activity, or politics. It will be a peace in which our schools, from kindergarten to university, will be filled with sycophantic office holders with little or no particular educational qualifications beyond their loyalty to the dictator's policy. It will be a peace that will conform to types already fairly well established abroad. Thus one solution to the dilemma.

If we adhere to the democratic God-fearing republic of our forefathers,—of Washington, Hancock, the Adamses, Jefferson and Daniel Carroll, we certainly shall not have peace. Should we continue to harbor Jews as fellow citizens, should we tolerate Catholics possessing the right to vote or to maintain their own schools, should we permit Protestants to maintain their denominational colleges,—should we do all these things, we shall become an international nuisance to be dealt with accordingly. That, my friends, means *war.*

If, then, every Protestant church steeple, every public or private school, every Catholic hospital, every printing press, every radio station, every state capital, every county court house, every town hall, is going to continue to stand for something peculiarly American, then inevitably we must be prepared to stand to their defense. Whether that defense be upon foreign soil, upon the high seas or somewhere on our own shores, is beside the point. In a world of conflicting ideologies these United States have come to mean something to most of us (and to not a few outside our boundaries,) that is exceedingly worth while, eminently worth fighting for if necessary.

But,—and this I find the most disturbing thought,— if this country of ours, its institutions and its opportunities, are worth *fighting* for when attacked, then they should be even more worth *living* for at all times. That is a question which has not yet seemed to suggest itself to large numbers of our fellow citizens. And just as certainly as God's in His heaven, they, and their kind, are the ones who are paving the high road for the triumphant progress of a dictatorship here.

It has been well said that you cannot have your cake and eat it too. Of nothing is this more certain than of the attitude of our people to certain basic American institutions. Among these I would like to call your attention to the home, the school, the church, and the state.

These are the first line of our defense. How well are we providing for them? What are we doing for instance to restore to our American homes somewhat of their old traditional religious atmosphere, — the Bible reading and family prayers, the reverence for birth and marriage and death as spiritual adventures, the ordered discipline where every member has his place to maintain and does so?

What are we doing to back up our schools in their valiant effort to turn out a better type of citizen for the future? Are we cumbering the school with a lot of excess work, expecting it to fulfil a purpose for which the home is a better agent? Are we refusing to give the school a wise and sympathetic interest that will be for it both an aid and a protection against those who would destroy its effective accomplishment of those functions for which it was intended?

What are we doing for our churches? Are we expecting them to emasculate their God-given

message both of doctrines to believe and of disciplines to obey? Or are we encouraging them to carry out to the fullest their divine mission?

What are we doing for the state? Do we uphold the democratic theories that the best government is the least government, and that the highest function of government is to serve the individual? Or are we helping to establish and to perpetuate the vicious pagan principle that the individual exists for the state? Are we of those who expect the state to do all the charity for the poor and the unfortunate, thereby offering the dangerous opportunity for unscrupulous politicians to further impoverish the citizens in order to have more to serve for the sake of votes they control? Do we realize that in the early days of this government one person in a hundred was a federal, state or local public servant, and that today four citizens out of every ten are living from the federal, state, county or city funds? Is the holding of so many public offices commonly regarded as a chance for public service, or for private profit?

These are a few of the questions, the obvious answers to which do not bode well for the continuance of a democratic republic. It is for us then to realize our nation's pressing needs and to resolve that they shall be met, not only in ships and forts and guns and planes and all the horridly necessary external panoply of war, but also in that absolutely indispensable adjunct to successful combat, a firmly decisive warlike spirit that assures the highest morale because it is so moral. This is the spirit of the Founding Fathers whose names we venerate. May the country they envisioned, fought for and established never prove traitor to their God-fearing memories.

# A Confirmation Service

*Reported by* CHAPLAIN VINCENT X. EHINGER*

EAST may be East and West may be West, but the twain met at St. Thomas Aquinas' Cathedral here in Reno, Nevada, Sunday afternoon, Feb. 26, when 100 CCC enrollees representing states from New York to California received confirmation at the hands of the Most Rev. Thomas K. Gorman, Bishop of Reno, with Nevada's governor, E. P. Carville, standing as their sponsor.

Drawn from all quarters of the country, the boys are attached to six western Nevada camps: Westgate, Mason Valley, Minden, Hawthorne, Fallon, Lovelock, and Reno, comprising in army parlance the second, fifth, sixth, and ninth corps areas. Catholic chaplain for the territory is the Rev. Vincent Ehinger, under whose direction the Confirmation candidates had been prepared.

### Bishop Gorman Speaks

"The soldier," declared Bishop Gorman in his sermon for the day, "wants his enemy to confront him face to face and not sneak up behind him. Catholics of a past day, made soldiers of Christ through Confirmation, had to meet a visible enemy; they had to face open and violent persecution. But today our soldiers of Christ must fight an insidious, and therefore a more dangerous enemy, the intangible atmosphere of extreme world-lines of paganism. It is an emeny that strives to catch you unawares. But may the grace of the Sacrament you have received today give you not only Christian courage, may it give you too, the wide-awake alertness of a soldier! And you will conquer!"

### Boys Feted at Luncheon

The "Century Class," as the 100 boys were termed, were entertained after the ceremony in

* *First Lieutenant Vincent X. Ehinger, Chaplain's Reserve, attended St. Mary's College, Dunkirk, N. Y., and received his theological training at Kenrick Seminary, St. Louis, Mo. Commissioned in the Reserve Corps, October 14, 1935. He is a Catholic priest, now on duty with the CCC with headquarters at CCC Company 3206, Fallon, Nevada. Father Ehinger previously had eighteen months active duty with the CCC in the Eighth Corps Area.*

the Cathedral social hall, where they enjoyed a dinner prepared and served by committees representing the St. Agnes society, the Cathedral Mothers club, and the Young Ladies Institute. A variety of entertainment brevities with a program of short addresses featured the gathering. Guests, in addition to the boys, included commanding officers of the camps represented, a number of civic officials, and the non-Catholic CCC area chaplain, the Rev. Earl Du Laney.

### Chaplain Ehinger Lauded

Calling himself an echo board of western Nevada sentiment, Msgr. P. J. Connors, diocesan vicar general, commended Chaplain Ehinger on the number of the Confirmation class. "If, following biblical advices," the prelate said, "we can judge trees by the fruit they yield, I believe we are all justified in characterizing Chaplain Ehinger as a very noble, wholesome, and, above all, fruitful tree. We may even say that he 'has yielded fruit a hundred fold' in the literal sense. One hundred boys with us this afternoon, newly enlisted in Christ's army, well instructed in spiritual strategy, as their pre-Confirmation examination testifies, form 100 living tributes to the vigorous zeal of today's guest, Father Vincent Ehinger."

### Governor Is Speaker

Governor E. P. Carville, "god-father" of the boys and noted for many years in the state for furthering youth work, reiterated Msgr. Connors' tribute to the boys' chaplain, voiced Nevada's congratulations to the class, and expressed the judgment that the CCC project constituted "one of the government's best investments."

### First Lady Re-echoes Parents' Sentiment

"What your fathers and mothers would feel if they were here," Mrs. Carville said, "I, as the mother of three sons, can vividly appreciate. You have been brought close to the mightiest agency for good that this world knows—your Church. You have been given a push into strong manhood. My own happiness at seeing you is but a feeble reflection of the joy that would ring in your own parents' hearts." Mrs. Carville concluded the remarks with the request that the boys, fresh with the grace of the Holy Spirit, would ask that her husband's administration as governor would prove fruitful in both material and moral prosperity for Nevada's citizens.

### CCC Aims Set Forth

"Tell a man to arise in the morning at 4 o'clock," said Chaplain Ehinger, responding, "to study the dawn, and he will laugh at you; the motive is too weak. But tell him to get up because the house is afire, and he will beat jumping and sprinting records; the motive is powerful. Tell the boy to be honest, pure, energetic, and a good all-around citizen on the grounds that he will thus escape the policeman's club, and he will waver; the request sounds too much like a challenge; it is too apt to evoke the reply: "I'll grab what I can and I'll outsmart the cop!" The motive given, we see, is too shaky. But give the boy the motives of religion, the ennobling love of God and the chastening fear of God, make those motives sharp; and you will have a boy develop the type of character that makes nations great, a type of character that will make him the friend of God and man! Our religious work among the CCC boys is designed to do just this. Our various departments work to make the boy a useful citizen, useful to himself and to his country; but our religious department strives to make the boy a *good* citizen—which goal is the more important."

The chaplain, citing the slogan appearing on the Virginia street archway, ("Reno, The Biggest Little City in the World") concluded his remarks to the boys, declaring: "Providence has brought you here to a little city, a city that believes in doing little things in a big way, and in this little city a big thing has happened to you. You may be, and remain, small in physical stature, but you and your fathers and mothers may rejoice that you have received today the Sacrament which, with your cooperation, will make you giants in character."

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Note: Clergy, local and visiting, attending Bishop Gorman at the rite were Chaplain Ehinger, the Rt. Rev. Monsignori Patrick Connors and Henry Wientjes, and the Rev. Fathers: Luigi Roteglia, Peter Moran, John Ryan, William Devlin, John Callaghan, Robert J. Harrigan, John T. Smith, and James Sheehy.

# Wayside Ministries

*By* FRANK C. RIDEOUT, CHAPLAIN, U. S. ARMY

SOME of the most effective work of the Master of men was done on the spur of the moment, without any previous knowledge of the existing need, and with no definite preparation as to the technique to be employed. But the need was so immediate and compelling, and the challenge so great, that everything else was forgotten for the time-being while he applied himself to the case at hand. We should never overlook wayside ministries.

Every minister of the Gospel has, perchance, learned from practical pastoral experience how effectual for good these wayside ministries may be. To neglect the opportunity for immediate service in time of disappointment, disaster and human need is to refuse to have a share in the larger ministry of the Kingdom, as well as in the rewards which surely come to those who follow the Master's example.

I have small patience with the so-called "pastor" who shuts himself up in the seclusion of his home or his study with instructions that certain hours must be kept inviolate. Time and tide wait for no man, not even the minister, and he may miss his greatest opportunity for service during those very hours if he refuses to be seen.

The army chaplain, likewise, is no exception to the general rule of the pastorate. Occasionally army personnel, as well as civilian individuals, forget that the minister of the Gospel is trained for his special task just as the doctor and the lawyer are trained for their special tasks. Within the last week a civilian clergyman, pastor of three country churches, told me of a member of his parish who accosted him early one Sunday morning when he was on his way to a quite distant appointment with the old, familiar phrase, "Well, pastor, this is the day you have to work." We all have met that sort of person, to be sure. Perhaps it is best to show no resentment at the implication, and to treat it in the facetious manner in which it is usually uttered, even though we know full-well that it is a downright slander. We must consider the source from which it comes.

The incidents recorded below, taken at random from the chaplain's calendar of activities for the month of February, 1939, are given as illustrative of the social and spiritual ministrations incident to his office. Such ministrations cannot be tabulated in the chaplain's monthly report. And often even his immediate commanding officer does not know half the work that his chaplain turns out. Furthermore, he knows almost nothing about the amount of nervous and physical energy consumed in the performance of such tasks. No mention is made, either, of the fact that the chaplain is under the necessity of making professional preparation for each address and sermon which he is to deliver during the month, nor of the obligation which he is under as a "good minister of Jesus Christ" for constant study and intensive reading as a member of one of the learned professions.

Consider these "Wayside Ministries". They are not unusual, and every chaplain in the service of his church and country is able to duplicate them each month that he serves at an army post:

1. A soldier lad is desperately ill at the station hospital. He lingers between life and death for days which run into weeks. His parents are dead. An older brother and a married sister live in or near the city of Washington, D. C. They are not financially able to visit their brother at frequent intervals. The chaplain makes daily visits at the hospital, and writes a daily letter to the brother for his information and comfort. This service he gladly performs as a part of his spiritual ministry.

2. A soldier is court-martialled for a rather serious offense, and faces a possible long term of imprisonment. The aged parents, born in a European country and with no knowledge of the English language, and a brother who is an American citizen and a clergyman, come from Philadelphia to visit him. They are confused and burdened with grief and shame. They do not know how to make approach to military authorities. They seek the chaplain for conference, information and kindly consideration. Many hours are spent in this and in later visits in an effort to comfort and strengthen them in their hours of mental strain

and anguish through which they are passing. This is a part of the army chaplain's spiritual ministry.

3. A Jewish Master Sergeant, born in Russia, dies suddenly at the station hospital. The nearest of kin are notified, and the following day several relatives arrive from New York, also the soldier's fiancee from Baltimore. They are totally unfamiliar with the army. The chaplain is on hand to assist them in making decisions about where and when the soldier should be buried, time and place of funeral, securing the services of a Jewish Rabbi, disposition of personal effects, and other questions incident to the death. The chaplain gives them several hours of time in assisting them with their immediate problems. He confers with the military authorities, telephones a Rabbi and makes arrangements for the funeral details. On the day of the funeral he oversees arrangements to make sure that the chapel is in readiness, and after the funeral he accompanies the Rabbi and the funeral cortege to Arlington National Cemetery for the interment. This is a part of the chaplain's spiritual ministry.

4. The son of an army officer is desperately ill with a terminal malady. Members of the family are suffering as families do suffer when a loved one is slowly sinking away. The chaplain drops in occasionally to express by word and action his profound sympathy, to speak a possible word of comfort, and to assure them of his pastoral interest and his intercessory prayers in their behalf. This is a part of his spiritual mission.

5. A respected non-commissioned officer goes to the hospital suffering with threatened nervous collapse. When the chaplain visits him, he discovers that there are serious domestic troubles; that his wife and child have gone away; and that delicate and difficult problems must be adjusted before a reconciliation can be effected. He offers his services as a peace-maker, and commences as tactfully as he can to heal the breach. Within a couple of weeks the family is re-united, but there are still delicate problems which the chaplain can only hope will be solved by patience, kindly effort and friendly counsel. This is a part of his social and spiritual ministry.

6. The mother of a fourteen-year old girl residing in a near-by community consults the chaplain about a distressing domestic problem involving a soldier, the details of which must remain untold. The chaplain gives time and effort to assist in solving delicate problems which will be for the best good of all concerned, and which will lead to the rehabilitation of the family's life. This is a part of the chaplain's social and spiritual ministry.

7. The wife of an army sergeant who has given over twenty-nine years of faithful service to his country is in great distress. Her husband is about due for retirement, but he is mentally incapacitated and is a patient in Saint Elizabeth's Hospital. She is face to face with all the problems incident to the change from army to civilian life without the assistance of her soldier husband. She frequently consults the chaplain for counsel and advice about this problem and that. His time and energy are given in the hope that she and her aged mother, who is wholly dependent upon her, will be able to face the future with fortitude and determination. This, too, is a part of the chaplain's spiritual ministry.

8. The American Legion of a near-by community desires to present an American Flag to the public school which children from many army homes attend. The Parent-Teachers' Association and the Legion officials together make request that the army chaplain deliver the address of the evening upon "The History and Meaning of the American Flag." This he does as a member of the larger community to which his responsibility, and that of all other army officers, extend. It is a part of his social obligation.

9. The minister of a near-by church has received word of his father's serious illness in New York City. He must get away immediately and will be gone over the following Sunday. He can provide for his Sunday morning appointments, but he desires a pulpit supply for Sunday evening. The army chaplain takes over his Sunday evening appointment without remuneration. The gratitude of the pastor and of the members of his congregation is unbounded, and the chaplain has made some moral and spiritual contribution to the larger community of which he is a part.

A religious magazine is offering a substantial prize for information which will lead the editors to the discovery of some American minister whose biography may be published later, "Who has spent his life serving the spiritual and social needs of his parish . . . a man who has faced deep problems—his own and other people's . . . has emerged from

life's kaleidoscope of pain and pleasure with a philosophy born of an intimate knowledge of men and women at their best and at their worst. Life has neither embittered him by its disappointments nor deceived him by its victories. A deep spiritual conviction underlies his keen sense of humor."

This man, when found, will not be the man who has hidden himself away in the sheltered cloister. He will not be the brilliant scholar who has produced the most challenging and scintilating literary product of the year. He will undoubtedly be the man who may be described as Peter described the Master in the shortest and most beautiful biography ever written, "He went about doing good."

Wayside ministries! I sometimes think that army chaplains are more familiar with this form of service than any other men of their sacred calling. That faint tap, tap at his office door may be that of a timid, homesick lad away from home for the first time in his life, or it may be that of a burly old-timer who has gotten into trouble and is making his first visit to the chaplain. But whoever it is, the knock must be answered. No army chaplain can afford to be heedless when the tap is made upon his door. If he is, one hungry heart may never turn that way again.

# At Old Fort Brady

*By* LIEUTENANT ALVO O. MARTIN, U. S. NAVAL RESERVE, DISTRICT CHAPLAIN*

THE New Year of 1939 has brought a spiritual awakening to Fort Brady and to the Fort Brady CCC District. This is largely due to the great impetus given to religious worship by the new Commanding Officer, Lieutenant Colonel Hayes Kroner. Religion and the cultivation of a spiritual life are both apt to become "just one of those things" unless there is an enthusiatic, dynamic personality back of them. The above quotation could well describe the condition at Fort Brady upon the arrival of Colonel Hayes Kroner in early January to take command there. It was not regarded as anything unusual, prior to his coming, that the five hundred persons on the Post should be without religious ministration of any kind. One of the first acts of the new Post Commander was to rectify this situation promptly. All hands were soon busy preparing for the task created by the publication of that memorable (for Fort Brady) invitation to worship:

> "The Commanding Officer is glad to announce that arrangements have been made to conduct religious services on the post as follows:
>
> Services will commence Sunday, 29 January 1939 and will be held every Sunday thereafter.
>
> All services will be held at the Post Theater.
>
> Mass for Roman Catholics will be celebrated at 8:00 A. M.
>
> Services will be conducted at 9:30 A. M. by the Protestant Chaplain. This service will be military in nature and therefore is non-denominational. All Catholics and Protestants alike are welcome.
>
> Plans for the chiildrens' Sunday School are being made and will be announced later.
>
> All members of the Fort Brady Garrison and Headquarters Fort Brady CCC District are cordially invited to attend these services."

It was a comparatively simple matter to transform the Post Theater into a chapel. The necessary paraphernalia were eagerly prepared and arranged for by willing hands. When that first Sunday, marking a new order in the spiritual life of Fort Brady, rolled around everything was ready.

Colonel Hayes Kroner, who is a lay reader in

* *Chaplain Alvo O. Martin, of the Methodist Episcopal Church, attended Central Wesleyan College,* 1919-20; *B. S. from Northwestern Univ.* 1926, *and B. D. from Garret Bibical Inst.* 1926. *He was appointed Chaplain with the rank of Lt. (Jg) U. S. N. R.* 9-21-33. *He was called to active duty with the CCC, June* 3, 1935, *and has been on active duty since that time. He is now on duty at Fort Brady, Mich.*

the Episcopal Church, brought the first message to his garrison. Around the theme, *Building a House,* he drew a very vivid picture, emphasizing in his talk the personal spiritual "house" of each individual and the "house" represented by the community.

Once a man professing zeal for his religion in this garrison may have stood out alone and somewhat like a "sore thumb", but notw the opposite is the case. The public testimony of this senior officer has given courage to many who were formerly timid in this very important phase of the normal life.

From the Post Headquarters also went a request, on behalf of the Roman Catholics at the Fort, to Monsignor Jacques of St. Mary's Church in Sault Ste. Marie. The Monsignor immediately showed a generous interest and now furnishes a priest and the equipment for the 9:00 o'clock Catholic Mass. This gracious gesture and beautiful service are much appreciated, not only by the Roman Catholic men of the Post, but by every member of the garrison.

The chapel services at Fort Brady are now well established. Church Call, which has been silent on this historic post for so long, once more sends out its appeal each Sunday morning. Included in this opportunity for chapel services is also the CCC detachment on the post, and the chaplain who serves the detachment frequently conducts the general service.

During the hour of Protestant worship at Fort Brady the Bible lies open in front of the congregation. This was made possible from the start by the loan of a wonderful old Bible by the Rector of St. James' Episcopal Church in Sault Ste. Marie. The CCC District Headquarters have now provided a splendid new edition of the Grand Old Book and thus Fort Brady now has its own Bible.

One week after the establishment of the chapel services the first session of the Sunday School was held. Many of the children of the garrison, as well as those of the officers at the CCC district headquarters, had not been attending Sunday School. The opening of their own Sunday School was received with great rejoicing. It was first thought that there would be a problem in finding teachers for the School, but a grand corps of experienced teachers, coming from the garrison itself, responded at the first call.

A patriotic note is added at the end of the general services. After the benediction a prolonged roll of drums is sounded. Then at a given signal, the congregation sings "America."

The new spirit, striking first at Headquarters, was soon felt throughout the CCC district. The work of character building and religious and moral training was greatly intensified. As the theater at Fort Brady was converted into a chapel, so arrangements were made to turn the camp library into a chapel for one hour a week. The District Education Adviser, Mr. Cobb, cooperating in this new movement, requested that each company, as an educational project, construct an altar to fit in with the furnishings of the library. It requires now only a few minutes to change the beautiful library into a very attractive place of worship.

The Chaplain and the District Educational Adviser, acting on the suggestion of the District Commander, have established a Biby class in each camp. These classes are meeting with fine enthusiasm and attendance.

If you were to enter any library in the Fort Brady CCC District one of the things bound to catch your eye would be the open Bible. This open Bible occupies a small but prominent section of the library, and serves as a suggestive influence for all. It is a *powerful testimony* of the *New Day.*

Much of the religious service is devoted to prayers and hymns of praise. The following well-known prayer for the soldiers of our Army is said at Fort Brady:

> "Oh, Lord God of Hosts, stretch forth, we pray Thee, Thine Almighty Arm to strengthen and protect the soldiers of our country. Support them in the day of battle, and in time of peace keep them from all evil; endue them with courage and loyalty; and grant that in all things they may serve without reproach; thru Jesus Christ our Lord. Amen."

The following CCC prayer, especially composed by the District Chaplain, is also said at Fort Brady and throughout the District.

> "Almighty God, our Heavenly Father, who declarest Thy glory and showest forth Thy Handiworks in the heavens and in the earth, be Thou with us in the Civilian Conservation Corps. Help us to see the beauty in our ef-

forts to restore the forests and preserve the land. While we are about this great task of conservation may we be equally serious in the conservation of, and the building of character. Bless, we pray Thee, oh Father, every home here represented and make us mindful of Him who valued Thy service above His Life. Through Jesus Christ our Savior. Amen."

Let us humbly thank God that the opportunity for public worship is now reestablished at Fort Brady and is being greatly encouraged, throughout the Fort Brady CCC District.

# A Memorial Address**

*By* THE MOST REVEREND JOSEPH FRANCIS RUMMEL, ARCHBISHOP OF NEW ORLEANS*

Members and Guests of the Washington Artillery,

Dearly Beloved Friends in Christ:

Permit me first of all to extend to you a most cordial welcome to this historic Cathedral, dedicated to the chivalrous and sainted King of France. Louis IX, a structure which all but saw the birth of our nation and shared with the latter the trials and vicissitudes through which our country passed over a period of nearly one hundred and fifty years. It is here that General Jackson was welcomed after the battle of Chalmette, 8 January, 1815, and participated in the ceremonies of thanksgiving for that notable victory which marked the end of the War of 1812, which established for all time the rights of America upon the high seas. It is here likewise that prayers were offered again and again for God's mercy to our country and its cities in times of strife, distress, and disaster. Here likewise was the population led in the expression of gratitude for victories won and relief granted from evils that sorely tried men's souls.

You are doubly welcomed here today because you come to lay your tribute of thanksgiving at the feet of Almighty God for the blessings accorded to your organization during the period of one hundred years. None is better qualified to present to God this tribute of thankfulness than Saint Louis, the patron of our renowned Cathedral, himself a soldier who exposed and ultimately sacrificed his life in the defense of the places hallowed by their intimate association with the life of Christ, and in vindication of the right of Christians to visit freely those holy shrines. He too experienced the trials of the soldier on foreign soil as well as the harrowing effects of discomfort and disease which so often beset an army in the performance of its patriotic service.

* *Archbishop Joseph Francis Rummel was born in Baden, Germany in* 1876 *and immigrated with his parents to the United States in* 1882. *He holds the degrees of A.B. from St. Mary's College, Pa., St. Anselm's College, N. H., and St. Joseph's Sem., Yonkers, N. Y., S.T.D. from North American College, Rome, and L.L.D. from Creighton University and Lyola University of the South. He was ordained priest in the Roman Catholic Church in* 1902 *and after holding a number of important parishes in New York was named Papal Chamberlain in* 1924 *with title Very Rev. Monsignor. He has been Archbishop of New Orleans since March* 1935.

## CHURCH AND STATE

Your presence here today bears testimony to the intimate union which exists between Church and State, joint promoters of the moral welfare and the physical security of the citizen. Much indeed is said of the separation of Church and State, but in reality there can be question only of a separation that is technical rather than practical. The Church and State pursue different aims, the one promoting the spiritual, the other the material welfare of the citizens, and yet each needs

**Delivered at High Mass in St. Louis Cathedral, New Orleans, Sunday Feb. 19, 1939 at the Centennial Celebration of the Washington Artillery, 141st F. A. National Guard. Mass Officers:

Monsignor John Vigliero, Ch-NG.; Celebrant; Rev. Clemens Schneider, Ch-NG.; Deacon, Rev. Clay A. Bienvenu, Ch-Res. Subdeacon;

the other, each must work in accord with the other, each must support and sustain the other if there is to be genuine well-being and security throughout the nation.

The Church delivers to the State a citizenry which is trained to recognize all authority as coming in the last analysis from Almighty God, a citizenry trained to respect, sustain and obey lawful authority with a consciousness of accountability to God the Omnipotent, All-knowing, All-seeing Judge of men. The Church develops a citizenry trained not to surrender absolutely its individuality and self-interest, but prepared nevertheless to submerge individual welfare, whenever necessity or circumstance demands, for the common good, the welfare of many, the interest of all. The Church presents to the State a citizenry trained in virtue and righteousness, loving justice, order, and peace; yes, peace, but peace with honor, dignity and security, not peace at any price. Therefore, when war must come, because all the possibilities of peace have been exhausted, the Church will bless the Country's battleflags, stir up in the hearts of the soldiers the spirit of courage, chivalry and sacrifice, pray for the success of the righteous cause, rejoice in victory, and venerate as heroes and martyrs those whose hallowed remains convert battlefields into national shrines of patriotic devotion and inspiration.

## GLORIOUS MEMORIES

It is in this spirit that we greet you on this day of commemoration, congratulating your Organization upon the shining heritage of one hundred years of noble achievement, patriotic service, and praiseworthy sacrifice. Well might we visualize the forms of your noble dead passing in panorama before you today, as you recall the enthusiasm and hopefulness which carried them through the difficult trials of camp and battlefield, the menace of disease, floods, and civic strife, in which many of them actually made the supreme sacrifice for their country's sake, and in defense of principles dearer to them than life itself. If it be sweet and honorable to die for country, then surely it is meet and just to honor those who staked their all for the fatherland and the welfare of their fellow citizens. May these centenary commemorations revive the glorious memories of the past and hail again with becoming praise those who have brought the standards of your battalion unblemished, although to tatters torn, out of so many encounters and dangers.

The history of your battalion would indicate that over a period of one hundred years it has rendered valiant service in many ways, but preeminent has been the service of patriotism and valor on many battlefields. While by all odds the longest and most glorious service was rendered by your battalion during the War Between the States, your brothers in arms saw service during the War with Mexico, the War with Spain as well as during the World War whose memory still lingers with most of us as a terrifying nightmare. It was not always your privilege to be engaged in actual conflict with the enemy, but your willingness at duty's call to submit to the pangs of separation from kith and kin and peaceful avocation was always prompt, generous, and sincere. It indicated at all times a definite spirit of consecration to the highest patriotic ideals. The Washington Artillery never failed to respond to a call of duty or shirked a responsibility to defend the nation's rights and the welfare of its citizens.

## PEACE TIME SERVICE

The Washington Artillery rendered a splendid peace time service by placing itself at the command of City and State when yellow fever decimated the population of this region of the Southland, when floods threatened to inundate the fair fields rendered fertile in normal times by the Father of Waters, and when economic and social conditions begot restlessness in a people habitually characterized by its love of peace and good order. This peace time service is not always surrounded by the glitter of bayonets, the rattle of sharp-edged sabers, or the boom of cannon and crash of musket. Nevertheless it is a service that requires heroic courage and willingness to do and die that others may live and prosper. The example of the Washington Artillery in the fever invasions of 1878, the flood crises of 1912 and 1927, and the labor and political disturbances which periodically menace the peace of every community was no less heartening and meritorious in the eyes of the citizenry than were the feats of the battlefield.

## HEARTS OF CHARITY

Finally be it said to the eternal credit of your battalion that under the uniform of the soldier there always beats the heart of charity, compassion and sympathy for suffering humanity. Nothing else will explain the generosity with which, during the War Between the States, your battalion presented to the ravished cities of Charleston and Fredericksburg munificent sums for the care of the poor. Nothing short of the fine spirit of magnanimous charity will account for the munificent contribution of ten thousand francs to the City of Guypri during the World War for the care of the French war widows and orphans. No less noble was the resolve to continue your organization as a benevolent society for the benefit of the relatives of the fallen heroes and for impoverished veterans, when the laws of the land forbade its functioning as a military unit following the War Between the States. Thus your Washington Artillery gave evidence of a social instinct not always found among soldiers, and in this again you set an example which merits the emulation as well as the admiration of your fellow citizens.

Thus you can look back over the vista of the past with no little satisfaction and with a consciousness that you have served well your country, your state, your city and your fellow citizens. Many of you have participated personally and actively in the process of adding links to the golden chain of achievement, forged in the long ago by those who laid the foundations of the Washington Artillery. Whether as leaders by inspiration, initiative and action, or as members who serve with intelligent obedience and unselfish devotion—all participate in the lustre of the glory which today surrounds your escutcheon and gives proof that your motto "Try Us" is a challenge that has never disappointed those who have trusted you by its acceptance. Thus we are happy in congratulating you and in extending to you in behalf of your fellow citizens our gratitude for what you have done for the common good.

## PRESENT AND FUTURE

No commemoration worthy of the name can overlook the responsibility of carrying on the traditions of the past. A military organization would naturally be expected to hold itself in readiness for whatever service the country may demand of it. As much as we detest war and dread its horrors we cannot be blind to its possibility and even its necessity under certain circumstances that may threaten the life, freedom and safety of the nation. Under such circumstances it would indeed be highly improvident not to prepare for whatever emergency may arise.

Unfortunately the temper of the world today is such that nations stand in fear and terror of what might happen almost without warning. In their quest for additional territory and power certain nations have armed as never before, and the process of building up war machines, greater even than those that were employed during the World War, goes merrily on, regardless of the terrific cost and the mental anxieties of hundreds of human beings. In spite of the insulting challenge of his motives which was recently flung into the face of our President and members of his executive staff, our own country is unquestionably sincere in its desire to maintain and promote peace in the family of nations. Its efforts in this direction in the form of treaties and other negotiations stand as an honorable record and convincing proof of our dedication to the cause of peace. And yet we find ourselves in a position where it were folly and criminal presumption to leave without adequate protection our far flung coast lines, our island possessions, and the free movement of our commerce upon the seas. Nor can we overlook the obligation of so safeguarding the prestige and honor of our country that it may be at all times in position to command respect and consideration when its executives are obliged to deal in weighty matters with the representatives of other powers. Thus the Washington Artillery does well to preserve its existence and hold itself in readiness for whatever service our country may demand.

## OMINOUS SIGNS

Our horizon may not yet be darkened by the clouds of war, and we certainly pray that for generations our country may be spared the anxieties and sacrifices of conflict with hostile forces, but those who study seriously the movements of our times are preoccupied about dangers which may prove more disastrous than war. In the domain of philosophic thinking the world seems to

be undergoing radical upheavals the like of which have never before been experienced either in extent or intensity. Democracies have been condemned as inadequate, outmoded forms of government which do not meet the demands of the masses of population. New forms of government in which the individual practically loses his identity and is merged in the general mass of population to be moved about at the will of a dictator or of a self-constituted central committee. This is known today as the totalitarian concept of government, purely materialistic in its philosophy of human nature and life, and absolutely destructive of the democratic form of government. Under the pretext of giving power to the masses it takes away that power and concentrates it in the hands of a few, or even of one, who proceed immediately to enslave the masses. It recognizes no freedom of speech, no freedom of press, no freedom of ballot, no freedom of opportunity, no freedom of worship, no freedom of initiative or effort on the part of the individual. There remains to the private citizen freedom to become only a cog in the machine, or at best a spring or driving shaft in the powerful mechanism set up to hold and dominate the masses within and to terrorize the real or imaginary enemy without. Under the pretext of providing an earthly paradise, these new philosophies strip man of his true spiritual dignity and nobility here below, deprive him of his religious faith, and mock his hope of blessedness hereafter. The sanctities of home and family life are swept away, moral principles based upon religious conviction are spurned, the institutions which for centuries have marked the progress of civilization called Christian are destroyed. Slavish submission alone is tolerated and every form of opposition is met with the threat of banishment to the ice fields of the north, liquidation by the guillotine or gallows, in the concentration camps or before firing squads.

## THE MENACE AT HOME

For us the menace of these new philosophies of government lies in the fact that they send abroad their propagandists for the purpose of undermining faith and confidence in well-established democracies. Repeated surveys made by public authorities, as well as by private institutes, reveal the fact that in our own country there is going on a process of propaganda in favor of a radical change of our institutions of government. This propaganda has been found to use the press, the platform, the forum, the schoolroom, the radio and in some cases even the pulpit in order to undermine the confidence of the American people in our glorious constitution and in our democratic form of government under which this nation has grown great and prosperous during the long period of more than one hundred and sixty years. Extremely insidious are the elements and organizations of the so-called popular front which under the pretext of advocating certain reforms are in reality striving to destroy the loyalty of our citizens and their faith in our country's most cherished institutions.

Here then your Organization has a great mission to render a new form of service in times of peace. We have need today of emphasizing throughout the nation our faith in the Declaration of Independence, the Constitution of the United States, and the Bill of Rights. We have need today of preaching in season and out of season the doctrine of genuine loyaltiy to our government and its representatives. We have need today of urging our citizens to stand united, firm and steadfast in their opposition to those who would foist upon us subversive philosophies of government and make the United States of America the testing ground of radicalism. We have need today for an enlightened interpretation of our rights as human beings as well as citizens of a great commonwealth. We have need today more than ever of vindicating our right to a peaceful home, a wholesome family life, a clean moral social life, and a profound consciousness of our duty to recognize and worship God as the source of every blessing which we enjoy as individuals and as a nation.

In the past the Washington Artillery has rendered magnificent service in time of war and in time of peace. On this the one hundredth anniversary of its existence the members will undoubtedly gladly dedicate themselves anew to continue the glorious traditions of their past and to hold themselves ready for the exigencies of the future. In the meantime it can render no better service to the nation or its citizens than by proclaiming aloud its own loyalty and exhorting all Americans to appreciate our wonderful preroga-

tives of citizens of a great commonwealth whose stability and worth have been tested through more than one hundred and sixty years. Our American people must know that it would be folly to surrender to upstarts and theorists what has been so illustriously achieved under the principles laid down by the fathers and founders of the nation. This is a service of patriotism which may be more important, and certainly today is more urgently called for, than the display of valor on the battlefield. We are confident that the officers and the men who constitute the Washington Artillery will today dedicate themselves anew to these ideals, and that in the future they will continue to merit the appreciation and gratitude of their fellow citizens. May God bless the Washington Artillery, preserve its fine spirit of loyalty and devotion, and enable it at all times to be a source of comfort and protection to our city, our state, and our nation.

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# "In God We Trust"

*By* CHAPLAIN P. W. HANSHEW,
U. S. A. RESERVE

A recent Radio Sermon upon this subject indicated with impressive significance a truth we all handle in nearly all of our business transactions,—the inscription on our U. S. minted coins used as money. Adopted in 1862 by Congress, it is a slogan that would prove to be of inestimable value in our daily business transactions if properly observed and heeded.

"In Gold we trust" is the slogan followed by too many today, even after this nation has painfully experienced the futility of such misplacement of trust, God and gold are both necessary. To realize, appreciate and to have both, we cannot be sitting idle. Benjamin Franklin said "God helps those who help themselves". And Cromwell while instructing his men to cross a stream in order to meet the enemy, said, "Trust in God, my boys, but keep your powder dry".

The great heritage of this land is comprehended in this inscription, "In God we trust". This nation was founded on the principle of "worshipping God according to the dictates of conscience." This does not mean, (paraphrasing Shakespeare) "to worship or not to worship God in our liberty". To worship God is the important thing. The manner, the place and the means has been left thus far, to the individual or group. Thus, the spirit of tolerance is developed.

By accepting this privilege and thus performing our duties to God and man, we ward off the time when these privileges will be forfeited by this united people, and in this way we will proclaim to the world the Deity through whose power comes the freedom, joy and peace that makes this mighty Democracy.

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# Tribute to a Chaplain

The following tribute to a distinguished World War and Reserve Chaplain appeared recently in a Washington publication:

"Rev. Oliver J. Hart, D.D., rector of Washington's Church of the Presidents—St. John's Episcopal Church—situated at Lafayette Square across from the White House at 16th Street, has declined three times in the past sixteen months to become a Bishop.

"When asked why he declined to give up the rectorate of St. John's, Doctor Hart said:

" 'I like it here. I am sure I do my best work as the pastor of a congregation. And I have an interesting parish.'

"The historic old church was reconditioned some eighteen years ago by the late Judge John Barton Payne, in memory of his wife. President Roosevelt and his Cabinet went there for prayer service on Inauguration morning in 1937. St. John's was the place of worship of eight Presidents—Madison, Monroe, Van Buren, William Henry Harrison, Tyler, Taylor, Buchanan and Arthur.

"The three bishoprics offered Doctor Hart were the Diocese of Tennessee, in May 1937; the Diocese in Central New York, in September of that year, and (although he tried to prevent it) his recent election to the Diocese of Delaware.

"At the age of thirty-two, Doctor Hart, who is now forty-six years old, was seriously considered for the Florida Diocese, but urged that his name be not placed in nomination, protesting that he was 'much too young'." J. E. Y.

# A Chaplain Looks Back

*By* CHAPLAIN DONALD H. GERRISH, HQ. THIRD MILITARY AREA, NEWARK, N. J.*

WHO is more privileged than the Chaplain, as he shares the struggles, and the hopes of the young men of the CCC?

After five and a half years of service this dividend was reaped from an enrollee's letter about employment: "I have always felt free to give you an accurate picture of my mental and moral condition, and my hopes. That is what I am doing now. I am just talking with you. I feel you will understand."

Hundreds of boys pass in review today as the story of the years unfold. College men, lads from city streets, others from the wide-open spaces, finding a chance to gather themselves together for the inevitable battle with life, and work. A few weeks ago I was greeted with the angry outburst: "Did the 'CO' send you around to give me help?" That wasn't a part of my job that day. There was an opportunity to set a lad right, and to share with him a few of the hard learned lessons, which only the years can teach.

If in every activity a chaplain's absolute friendliness and frankness can be made apparent, the doors are thrown wide open to him everywhere! The religious services held, the talks upon citizenship and patriotic subjects and home responsibility—all lead up to the personal impact of one life upon another. That is the way character is made, and upon that one thing the future of our American democracy depends.

If it were within my power to present in words the change in purpose and outlook which these simple sentences convey, I should be happy indeed. "I was still filled with the hard-boiled skepticism which two jobless years had instilled in me. Here I learned how to work. My father has been sick for fifteen months. I have been able to help my family. I have a new point-of-view upon life." Can you follow down the line to see how far reaching that significant record carries?

There came to me one day one of the most dejected, defeated, undernourished youths in all my years of service. His home conditions were to my personal knowledge deplorable. After less than two months in camp, this was what that boy had to say: "I have gained five pounds, added a fine coat of tan, and if my general condition could be weighed I would weigh a ton. I am taking up typewriting and English so that I can have a better chance for a job when I get home."

For many months and through many experiences of discouragement I kept close to this young man, struggling hard to make the grade. Here is a sketchy outline of his experience: "My parents were dead when I was five years old. I was placed in an orphans' home until I was 14 years old. The next two years I lived with an aunt. The family moved, and not wishing to make myself a burden, I remained behind. I worked, had a few dollars saved, and then I lost my job, and soon my savings were gone, too. My break came when I got into the CCC. It was home, a bed to sleep in, three squares a day, (and I knew what it was to be hungry) no more worries, no discrimination, all one happy family. The allotment went every month to my landlady, as I owed her over a year's room rent. The checks were deposited in the bank for me after she was paid. When my enrollment period was over and I was back again and had purchased a new suit of clothes, I was square with the world and had $130 with which to make a fresh start."

He's making good! Was it worth all the effort? The answer is—A thousand times—YES!

There is still another lad whose experience coming to mind will always give me a thrill. He was placed, upon his honorable discharge, with an

* *Chaplain Donald H. Gerrish, of the Methodist Episcopal Church was educated at Boston University, the Massachusetts Institute of Technology and Tilton Seminary. He served with the Y.M.C.A. in France during the World War and was appointed a first lieutenant Chaplain's Reserve April* 19, 1922. *He was promoted to captain in December,* 1926, *and on Dec.* 3, 1938, *having reached the age of* 64 *was transferred to the Inactive Reserve.*

internationally known concern thru the personnel bureau's confidence in a chaplain's recommendation. And may I add that I have never been let down by an enrollee's failure to make good! When things looked dark this interesting letter came to me: "I am twenty-two years old. I know practically no one who gives a hang about me when I am down and out. I am a high school graduate, but for the past few years I have drifted here and there. I still have ambition. I have seen too much poverty and hard luck. I am not afraid of any physical or mental work, the only thing is, that I want to get some place and be somebody. Time is flying and here I stand, not because I want to or because it is any fault of mine, but because of surrounding conditions from whose depressing shadow I cannot seem to escape." He did escape! He has splendidly made good!

The Civilian Conservation Corps has had the unselfish service of hundreds of officers and men in the far-flung range of its activities.

It is not to disparage the importance of the multiplied responsibilities of a great undertaking to affirm that at the very heart of its success as program for the conservation of human values, stands the work of the Chaplaincy! It is what a man thinks of God, of home, of country, and of his fellow-men, and of himself, which counts above all else in life. In that field the Chaplain in the Civilian Conservation Corps functions.—*Happy Days.*

# A Letter

Johnson Bible College
Kimberlin Heights Tenn.
Feb. 5, 1939

Arthur V. Cleveland,
District C. C. C. Chaplain,
Fort Leavenworth, Kansas.

Dear Brother in Christ: Your recent article in the "Lookout" published by the "Standard Publishing Company" on the work of the Chaplain in the C. C. C. was of great interest to me as I am an ex C. C. C. and truthfully state that the work of the chaplains I have known has had a great deal of influence in bringing me here.

It is true I was a Christian before going to the camps but had long fallen away from the teachings of the church. When I first went to the camps in 1934 the only ones that I know were from the hoodlum class back home. Naturally I drifted into the group, became one of them and later became a leader in their devilment. What kept us from being discharged is more than I know for we caused the captain plenty of gray hairs, I'm sure.

We attended Chaplain services because there was nothing else to do and because we enjoyed to sing. As far as getting spiritual good out of the services then—we didn't.

Shortly before our company moved I had 3 narrow escapes from death which set me to thinking. I quit the group, attended church a time or two and received a royal welcome from the Christians there. Then fate or God took a hand. One of the new Rookies in the new camp we moved to was a strong Christian and we became tentmates. (Afterwards I learned I helped him as much as he helped me.) "Len" got me to attend the neighboring town's community Sunday School and almost before I knew it I was teaching a Sunday School class there.

Chaplain Henderquen (I'm not sure of spelling) found out about this and caught me posting a Bible verse on the bulletin board. (I had been doing it on the sly for fear the boys would laugh.) He approached me and asked me to help with the services. I could not refuse, so it became my duty to see that chairs were placed in the recreation hall and songbooks were passed out.

Len left but I took on where he left off or tried too. (Len is now preaching as a home missionary in northern Arkansas.) As time went on a group became interested in church work and I was asked to assist in starting a Sunday School. Plans were laid and I made arrangements to get books, etc., for it.—Then I failed!

One of the boys of the gang I originally ran with and with whom I had had considerable trouble came to me and offered to become friends again. We agreed to go to town and go to a

friend's who had recently opened a saloon and drink a bottle of beer to seal that friendship. What happened that night I can not say, but when I awoke the next morning I was roped in bed and I hadn't a friend in camp. My leadership in Christion work was ended.

Chaplain Moran (Catholic Chaplain) came in the week following, but I was too ashamed to show up to services. He, however, found me and reminded me of David and his failings and how God, despite them, called him a man after his own heart. Chaplain Henderquen told me the same thing and the Sunday School in town refused to accept my resignation.

Though they called me the hypocrite and other names, remembering Len's stand and the encouragement I got from the chaplains, I withstood the slanders.

The company I then belonged to being disbanded, I was sent east to another. Now the old gang had left by that time and few of the other boys went with me, so it gave me a new start. The new chaplain, Chaplain Todd of the CCC Camp Custer District, took an interest in me, giving me religious books to read and had me assist him in his work. I spoke to him one Sunday about becoming a minister. He encouraged it and a few Sundays afterwards announced to the camp that I would speak in his stead the next Sunday, as he would be gone.

That took me by surprise. I whipped together what I called a sermon and prepared to give it. Thirteen showed up, all but two of them the very ones who had been mocking me. What I said, I do not know, but afterwards I had no trouble with any of them, and later at the church I attended, seven of them accepted Christ and three were baptized. Thus encouraged, I began speaking when I could but have failed much in some matters. Realizing I needed all I could get, I left the CCC after three and a half years of service and came here.

I wish you would impress upon the boys in the camp their need for Christ and better living habits. The year or two before I joined the CCC and the first 6 months when I got off to a bad start have stamped coarseness and faults that have been hard to throw off, particularly is this true about swearing. Despite the fact that for over three years I have fought the habit, that 6 months so established it that even yet I occasionally let slip an unwanted word. Then, too, so often when some remark is passed I see another meaning than the one intended.

The CCC has, however, brought me one blessing. It has enabled me to overcome a flighty temper and made me harder and stronger, both physically and spiritually.

If you can use this letter or any part of it in any way you are welcome.

A humble brother in Christ.

Charles L. Walter
Johnson Bible College
Kimberlin Heights, Tenn.

Ex CCC enrollee 110064 CCC-6
of Company 1645 and 1615.

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# One Hundred Years Ago

Norwich University
Northfield, Vermont
February 2, 1939

EDITOR OF THE ARMY CHAPLAIN
WASHINGTON, D. C.
Dear Sir:

The enclosed copy of a letter writen August 24, 1838 may be of interest to chaplains because of the information it gives relative to the Chaplaincy one hundred years ago. This letter is addressed to Captain Alden Partridge, who graduated from the U. S. Military Academy in 1806, became immediately a member of the faculty there and was Superintendent of the Academy from 1815 to 1817. In 1819 Captain Partridge established what later became Norwich University at Norwich, Vermont, the oldest military and engineering college in the United States, which still continues the system of military and engineering education established by Captain Partridge. The writer of the letter was Captain W. W. Tompkins of the 2nd Dragoons, a relative of Colonel Frank Tompkins, Cavalry Retired, who was twice PMS&T at Norwich University, through whose courtesy the original letter was placed in my hands.

Faithfully yours,

J. MARTIN THOMAS*
Lt. Col. Chap. Inact. Res.

FORT KING AUGT. 24th 1838

Dear Friend:

Your communication dated Norwich Cont. 5th Inst. I have the honor to receive a few days since. On the 3d Inst. I left this post for a ten days expedition against the enemy, but on the 5th days march I was attacked with a violent fever. I was sent into Fort White abt. 90 miles hence where I lay several days very ill. Having recovered somewhat I set out for my own post, stopping at the intermediate post to repose. On my return I found your letter. You recommend to me in strong terms the Rev. Mr. Theophilus Fisk as Chaplain to my post. I thank you for your thoughtfulness in thus presenting him to my notice. His talants and fitness are well known to me though I might not have recollected him. His sentiments and mine are in perfect accordance.

By Mr. Benton supplementary act approved July 5th (last) it is provided "The posts at which Chaplains shall be allowed shall be limited to the number of Twenty and confined to places most destitute of instruction". So you perceive it depends upon the Hon. Secretary whether we be allowed a Chaplain or not; this post is certainly one of the "Most destitute of instruction", being the most interior post in Floriday. I shall apply forthwith for permission to employ a Chaplain here, or ask to have this designated as one of the Twenty at which Chaplains shall be employed. in that case (if acceeded to) Mr. Fisk may depend upon the preference if I retain command. Although you precieve it is properly the province of the Council of Administration to elect the Chaplain I can promise Mr. Fisk however the preference. I am still weak and broken down for the season, and have applied for leave for 60 days from the 1st Sept. I shall hear of the result of the application on the 29th. If successful I shall hasten to New York on my return. I will let Mr. F. know whether he shall have the situation or sooner if I can. I shall inform him through you.

I have the honor to be sir your obt.

Capt. A. Partridge /s/ W. W. Tompkins
Norwich Capt. 2d D'goons

*Rev. John Martin Thomas, A.B., A.M., D.D., Ltt. D., L.L.D., a Phi Beta Kappa, college president (Middleburg 1908-21, Pennsylvania State 1921-25, Rutgers 1925-30) and for many years one of the most influential men in educational circles in the State of Vermont, was a World War chaplain. He now holds the grade of Lieutenant Colonel in the Chaplains Reserve, U. S. A.

# To A Neophyte

Chaplain John J. Newcomer,
Fort Anywhere, U. S. A.

Dear John:

You request "advice" on your entrance to the Chaplaincy. It leaves me a bit nonplussed. Let me begin by congratulating you on your appointment to one of the finest jobs the Church and your Government has to offer.

No two army posts are alike. No two posts present identical problems. That is one of the fascinating things about your job and mine, and that is the difficulty when one tries to offer advice and counsel. Perhaps that is why anything I write you will be a mixture of scrambled suggestions and autobiography.

You are joining a group of clergymen who have behind them a noble tradition. How I reveled in the tales of other days, as they came to us students of the Chaplains' School, from that grand old veteran Cephas C. Bateman.

Today you know something of the perils of accepting an army commission to supplement your spiritual commission. You are familiar with the terms "subsidised truth-twister" and "betrayer of the cloth". You miss the experience of the "War Babies" of 1917. My church gave me its blessing, and a typewriter, and hustled me off to the war to be a hero—1917 model.

And what a reservoir of understanding was established during those hectic days when men of all faiths and none brushed shoulders! How many since-born unity movements for the common weal and the common faith might be traced to those days of rare understanding.

Delightful experiences await you, experiences of fellowship with Catholic and Jew and the many shades of our own Protestantism. Union churches and community worship are nothing new or novel in the Service. A recent ingathering of 23 by confession of faith and 32 by affiliation found among the latter group Baptists, Lutherans, Methodists, Episcopalians and Presbyterians, with a Mormon woman and a Quaker man to add zest to the happy mixture. Our simple Community Church creed and open communion welcomes them all.

You will truly become an itinerant when you

don the uniform. No digging in for a fifteen-year pastorate! However, gone are the days when indifferent Q. M. packers caused the coinage of the phrase, "Three moves are equivalent to a fire". Longer tenures in the Chaplaincy truly tend to lengthen the lives of chaplains' wives.

Your budget worries are about over, John, but beware that your people do not miss the joy of giving. Here we have two pet mission enterprises in which our people have become interested. The brother of one of our fine N. C. O's. is doctoring in a leper hospital down in South America. On a recent furlough we became greatly interested in his work and in him. And a reserve chaplain, who served on the Post during a visit to the States last year, heads a fine big high school in India. Both offer us an outlet for our mission interests and an opportunity of preaching missions with a definite objective.

We have a kindred feeling for the traveling missioner. Chaplains travel too. Recently I preached one Mother's Day sermon to a native regiment in the Philippines, the next to the Union Church of Peking and to the Marine Legation Guard there, and the third to a regiment of husky native Texans at San Antonio.

Terribly interesting for the elders, this travel angle, but hard on the army young! They seem to get educated, but it is sometimes rather vicariously. My eldest attended five high schools before entering college. Her younger sister attended three. Chaplain Cohee's daughters hold the record, however. They attended six.

Army life is one with never a dull moment. Days are full. Meals ever interrupted. If this is not true, you are slipping. Being "friend, counselor and guide" to 5,000 souls, or whatever number your post possesses, is a glorious adventure in faith. And the most interesting, the most fascinating phases of it do not lend themselves to Monthly Report forms! You share them only with those served.

There is sometimes a temptation to become identified with one official group a bit more than the other. Be not misled by the sophistry that the officer personnel are self-sufficient. Kipling knew his Army when he said "The Colonel's lady an' Judy O'Grady are sisters under their skins!" That goes for their men-folks, too. Both need you and you need both, if your work is to be a complete success. Soon you will have a trail leading to your office and to your quarters, or to both. They will love you more if it can be both. Guarding one's time and privacy too closely has its perils.

Post communities will bring you rare opportunities for service. You will find yourself entering into the life of the nearby city, perhaps becoming an office of a metropolitan ministerial union, taking a responsible part in the city's musical festival or doing a bit of executive-secretarying for a national youth movement in your city. Seek these contacts where they may be found.

All posts do not possess the nearby city with such opportunities, however. They may have to be sought farther afield. And so we have just completed the underwriting of the fourth series of University Lectures, in which we enlist the cooperation of the State University and borrow their best for our enjoyment and profit. In this case the nearby city comes to us and enjoys this post opportunity.

I wish there were space to tell you of the work of a large post like ours in more detail. It differs only in degree from the programs elsewhere and might be suggestive. We try to reach the incoming officer and N. C. O. family before they arrive at the post. When we know they are coming, we send them literature that tells them of the post and its religious and social advantages. When we cannot reach them in advance, we try to make up for it on their arrival.

The Newcomers Club, named for you John, tries to tide the recuit over his first days and weeks. He becomes an advisor and sort of elder brother after that. On arrival he receives a chapel post card to send home, a welcome from the Senior Christian Endeavor and an invitation to their weekly "Open House" as well as their Sunday Evenings in the Parish House.

I think most appreciated of all, however, is the personal letter that goes to him from the fine, motherly teacher of the Men's Bible Class. It is a letter in long-hand, on the class stationery. It is usually prized, that letter.

Our twenty-room Parish House takes care of all the social-educational-religious activities of our work. It has had to top of 110 diners at our Fellowship Suppers. We house our Sunday School there, daily Nursery Kindergarten and a score of

occasional activities. It means a lot of housekeeping but the contacts are invaluable and the opportunities boundless.

Then, when they go, these fine people of ours, we pass them on with such information to their new chaplain as we think he might care to have. Our choir people, our Sunday School teachers, our scout leaders, find a warm welcome when they arrive at their next post; for what chaplain does not receive with joy the information of an acquisition to his work.

And so, John, here are a few hasty highlights of twenty years. If it seems a bit overlong it merely means that twenty years have not dimmed the enthusiasm of one older man for his "peculiar calling".

Faithfully yours,

HARRY C. FRASER,
*Chaplain*, U. S. A.

Chaplain Harry C. Fraser, U. S. Army, of the Methodist Episcopal Church, was appointed First Lieutenant, September 17, 1917. He received his A.B. degree from Iowa Weslesyan College and took a post graduate course at Chicago University. He served with the AEF during the World War and was promoted through the grades to Lt. Colonel, the rank which he now holds. His present station is Fort Bragg, N.C. J. E. Y.

## BETWEEN THE BOOK ENDS—Concluded

*Pastoral Psychiatry*—by Rev. Dr. John S. Bonnell, the Pastor of Fifth Avenue Church in New York City. The interesting feature about this volume is its attempt to make psychiatry a servant of religion so that the army chaplain may be the better able to heal sick souls. The author is all against trying to make chaplains fourth-rate psychiatrists.

The volume has an added appeal in that it is a recital of the author's pastoral experience in trying to assist distracted individuals to make a proper religious adjustment. He began this training as he accompanied his father—a medical practioner—as he went on his rounds in a mental hospital. Here he saw, in exaggerated form, the kinds of difficulty that is liable to afflict normal people to a lesser degree. From these patients he learned a great deal, which became of value to him in dealing with souls in his parish ministry.

These case studies make most interesting reading. Some may question his judgment in revealing intimate facts. Others will wonder how it is he never fails in his treatment of cases.

# An Old Manual*

THE ARMY CHAPLAIN: HIS OFFICE, DUTIES and RESPONSIBILITIES, and the MEANS OF AIDING HIM.

By REV. W. Y. BROWN, A. M. Hospital Chaplain, United States Army, 1863

AS THE duties of the chaplain in the army are very imperfectly defined, it has occurred to the writer, that a small work upon the subject was needed, and would add to the efficiency of the corps, and be of service to the army and the country.

Desiring to bring the work within the requirements of the Army Regulations, he has ommitted several topics, which he would otherwise have discussed, which lie beyond the range of existing laws and regulations.

It is also hoped that a more definite knowledge, by the immediate friends and relatives of the soldiers, of the character and extent of the religious privileges to which they are entitled in the field and the hospital, will lessen their anxieties, and in some measure, mitigate their sufferings on their behalf. W. Y. B.

Douglas Hospital, Washington, D. C.
April 24, 1863.

### *INTRODUCTION*

### FITNESS FOR THE DUTIES OF THE OFFICE OF CHAPLAIN

A very brief experience in the chaplaincy will be sufficient to impress any one with an abiding sense of the difficulties, responsibilities, and vastness of the field of labor; and to wring from every honest heart the inquiry of the apostle, "Who is sufficient for these things?"

As in the Christian ministry, in general, so in this particular department of ministerial labor,

the highest qualification, and without which all other qualifications avail nothing, is ardent piety. The Christian ministry is the most holy and honorable office on earth, and God has committed the exercise of its functions to pure minded, conscientious, and pious men; and whoever attempts to discharge the duties of the ministry as pertaining to the chaplain, without piety, will not only utterly fail in his efforts, but he will do incalculable mischief. He belies the nature of Christianity, and dishonors his high office. Christianity claims to be a divine institution. She professes to change the heart; to infuse a new principle of life; to exalt and beautify the external conduct, by giving to the soul pure and correct principles of action. She professes to mould, by her sanctifying influences, "a peculiar people, zealous of good works;" to write living epistles, which may be "read and known of all men." In a word, this is Christianity—"to love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind, and our neighbor as ourselves." It is so claimed by Christ; it is so experienced by the devout; it is so acknowledged by the world; and the chaplain, in common with all other ministers, is expected to exhibit these characteristics in their greatest fulness and beauty; and wherever he is found without them, or any evidence of true piety, he sours the hearts of the men; he germinates the seeds of infidelity; and he degrades, not only the office of the chaplain, but of the Christian ministry, and brings both into contempt in the eyes of the world.

The chaplain must be "apt to teach." Teaching is the highest duty of his office, and surely, therefore, he should be well qualified to give instruction, before assuming the responsibilities of the office. His own mind must be thoroughly stored with the great doctrines of the Bible, and all other knowledge necessary for the proper elucidation of his subject, as he cannot command that time in the camp and hospital for preparation, which might be convenient in the parish or congregation; and he is compelled to rely much more upon his own resources, and his previous mental stores, for the instruction of those under his care, than in an ordinary pastoral charge. He must often communicate instruction, too, under many unfavorable circumstances, which will tax the resources of the most gifted mind, and the most fluent speaker. Whoever has found himself deficient in this qualification, after a fair trial in the parish, need not seek the office of the chaplain with a view of increasing his usefulness: his defects will only be the more glaring, and his failure, the more signal.

A lively temperament, and a kind and obliging disposition, are also requisite. Both in the camp and in the hospital, men need to be encouraged, to be cheered up in their labors and sufferings, and it is very desirable that the very countenance, as well as the manner of the chaplain, should indicate cheerfulness; its power is magical, and irresistible among the men. Without a genial temperament, he will often find his own comfort, as well as that of the men, sadly, and perhaps often, almost unaccountably destroyed. However perplexing and harassing his situation, he must ever bear in mind that he is a Christian gentleman, which is the highest type of man, and exclude every act of rudeness, unkindness, and moroseness.

He must be a man of resolute purpose. Obstacles are constantly thrown in his pathway, which must be removed; difficulties are met, which must be overcome; and so multiplied are these, that no one, but a man of resolution, can successfully encounter them. And even he can only be properly sustained by an humble and confiding faith in the truthfulness and veracity of God, the genuineness of his promises, and in his willingness to direct, and his power to defend. In the exercise of the most dauntless courage, he must still feel that his "sufficiency is of God," and that he "can do all things through Christ which strengtheneth" him.

With resolution, he must combine energy of character, and a willing heart. A lazy chaplain is certainly an object of commiseration. While he dozes through the camp or the hospital, souls are awakening in hell, whose blood is upon his soul, and which will be required of him in the day of judgment. He is loathed by the men; despised by the officers; and ekes out his miserable existence amidst the frowns of all honest men, and the contempt of the world.

He must be a man of vigorous health and of a good constitution. In the hospital, he is constantly inhaling the atmosphere of the sick cham-

ber, and which is frequently impregnated with contagious diseases, and if his own constitution and health are not good, his life will be in constant jeopardy. The duties, too, are so arduous, and so varied, that a man with a weak constitution, or in infirm health, is almost certain to utterly break down in discharge of the duties of the office, and to yield his life as the penalty for undertaking them.

In camp, he is constantly exposed to such extremes of weather, heat and cold, and wet and dry, and to such irregularities in living, as will often wreck the strongest constitutions, and break down the most vigorous health; and with all these facts before him, no one should seek the office who has not the physical ability to meet its requirements, and to perform its appropriate duties.

He should be a man of great self-possession. All men in the army should cultivate this excellent quality of a good soldier; and the chaplain is often placed in circumstances which require the utmost self-possession for the proper discharge of the duties of his office; and where this quality is lacking, he will be utterly helpless. There are sometimes scenes of suffering so terrible, scenes of excitement so intense, and scenes of carnage so awful, with which the chaplain comes in contact, as to completely unnerve many men, but which demand the most prompt attention and the most vigorous treatment; and sadly deficient is that chaplain, who cannot command himself at such a time, and under such circumstances.

He must be a man of general self-control. The tendency of war is to demoralization, and he must stem this tide in his own breast, as well as endeavor to resist its influence upon others. But few classes of ministers are so constantly exposed to coldness and formality and the neglect of the cultivation of personal holiness, and to vices and crimes of a deeper hue, as the chaplain; and therefore, he must be constantly on his guard, and be able to command himself, and to resist all species of temptation. This can be done by the assistance of divine grace, and by that, alone. Good men are often permitted to do many sinful things, and to wound the cause of Christ for a season; and their deep sorrow, and scalding tears of repentance, should warn every one to take heed "lest he fall."

# PART I
# THE HOSPITAL CHAPLAIN
## CHAPTER I.
## APPOINTMENT

In his message to Congress, at the commencement of the second session of the Thirty-seventh Congress, President Lincoln says: "By mere omission, I presume, Congress has failed to provide chaplains for hospitals occupied by volunteers. This subject was brought to my notice, and I was induced to draw up the form of a letter, one copy of which, properly addressed, has been delivered to each of the persons, and at the dates respectively named and stated in a schedule, containing also the form of the letter, marked A,* and herewith transmitted.

"These gentlemen, I understand, entered upon the duties designated, at the times respectively stated in the schedule, and have labored faithfully therein ever since. I therefore recommend that they be compensated at the same rates as chaplains in the army. I further suggest that general provisions be made for chaplains to serve at hospitals, as well as with regiments."

*Schedule A.

Executive Mansion,
Washington, D. C., 1861

Rev. ————

Sir—Having been solicited by Christian ministers, and other pious people, to appoint suitable persons to act as chaplains at the hospitals for our sick and wounded soldiers, and feeling the intrinsic propriety of having such persons to so act, and yet believing there is no law conferring the power upon me to appoint them, I think it fit to say, that if you will voluntarily enter upon and perform the appropriate duties of such position, I will recommend that Congress make compensation therefor at the same rate that chaplains in the army are compensated.

The following are the names and dates respectively of the persons and times to whom and when such letters were delivered:

Rev. G. G. Goss, September 25, 1861.
Rev. John G. Butler, September 25, 1861.
Rev. Henry Hopkins, September 25, 1861.
Rev. F. M. Magrath, October 30, 1861.
Rev. F. E. Boyle, October 30, 1861.
Rev. John C. Smith, November 7, 1861.
Rev. Wm. Y. Brown, November 7, 1861.

This is the origin of the hospital chaplain in the army of the United States; and exhibits, at once, the President's sympathy for the sick and wounded soldier, and his appreciation of the office of the Christian minister, to mitigate his sufferings.

Congress adopted the suggestion of the President, and provided for the appointment of a chaplain at each of the permanent hospitals in the army. (Act May 20, 1862. :2.)

The hospital chaplain is appointed by the President of the United States, by and with the advice and consent of the Senate. (Act July 17, 1862. 9). He must be a regularly ordained minister of some religious denomination; and he must present "testimonials of his present good standing as such minister, together with a recommendation for his appointment as an army chaplain, from some authorized ecclesiastical body, or not less than five accredited ministers belonging to said religious denomination." (Act July 17, 1862: 9).

He receives a certificate of appointment from the War Department in the form of a commission, as follows:

(Form of Commission—Hospital Chaplain.)

War Department.

Washington City, D. C. 1862.

To all who shall see these presents, greeting:

Know Ye, That ....., of ..... has been, and is hereby appointed CHAPLAIN OF THE UNITED STATES HOSPITAL at ....., with authority to do and discharge the duties of that office during the pleasure of the President of the United States for the time being.

Given under my hand, at the City of Washington, this ..... day of ....., in the year of our Lord one thousand eight hundred and sixty , and in the eighty ..... year of the Independence of the United States.

By the President,

———, Secretary of War.

It will be observed that the certificate does not specify any definite rank. But originally having the pay of captain of cavalry, he is generally considered as having the assimulated rank of a staff captain. But the office of chaplain is one of ministry, and not of command, except in his own department of labor, and so far as may be necessary to direct subordinates in the discharge of his official duties.

The surgeon in charge is the commanding officer of the hospital, and must be obeyed, as such, by all connected with the hospital; and yet, he cannot interfere with the chaplain in his appropriate work. In the performance of his legitimate duties, the chaplain is left free and unrestrained.

But the duties of the surgeon and the chaplain are so distinct, and their interests so united, that there never can be any real conflict between them. The one pertains to the cure of the diseases of the body; the other, of the soul: both having reference to the best interests of the patient. Both desire the well-being of the men, and are equally interestd in enhancing the reputation of the hospital with which they both stand connected. And while it is the privilege, as well as the duty of the chaplain, to confer with the surgeon in charge, in regard to such police regulations as affect the moral and religious interests of the patients, yet the law leaves the making, altering, and enforcing of said regulations in the hands of the surgeon in charge, and they cannot be interfered with by the chaplain.

In view of his high office as a minister of the gospel, and his position in the army, the chaplain is entitled to be treated with due respect by all officers of the hospital; and from enlisted men, he must be treated with that high respect which must ever be shown to all officers in the army.

"The uniform for chaplains of the army," says a general order of the Adjutant-General, (No. 102. 1861.) "will be, plain black frock coat, with standing collar, and one row of nine black buttons; plain black pantaloons; black felt hat or army forage cap, without ornament. On occasions of ceremony, a plain chapeau de bras may be worn."

This uniform is disliked by many, and is considered unmilitary by others; yet it is the prescribed uniform of the corps, and should always be worn by the chaplain when in the discharge of the duties of his office. "Officers at their stations, in camp or in garrison, will always wear their proper uniform," is the language of the Army Regulations, (114) and the requirement is as binding upon the chaplain as any other officer in the army. And independently of the

requirements of the Regulations, there is a peculiar and urgent necessity for the hospital chaplain to be in uniform always when on duty. New patients are constantly arriving, and being mingled with others in the several wards, and some of them may desire, and may need, the immediate attention of the chaplain; and every one should be able to recognize this officer the moment he enters the ward, and be able to distinguish him from the surgeon on the one hand, and from civilians and visitors upon the other.

In large military hospitals, the chaplain cannot converse with each patient every day, and it might not be desirable if he could; but he should visit each ward every day, and thus give an opportunity for any who may desire to speak with him, to do so; and unless he is in uniform, and easily recognized as such officer, this opportunity will not be afforded to the men. There is a natural distrust of strangers among soldiers, and at the same time a strong sympathy and community of feeling in the army among the officers and the men; and the moment the chaplain, in his proper uniform, approaches the bedside of a soldier, he is immediately recognized as a fellow-soldier, a sympathizing friend, and the patient's heart is at once open to such instruction as he may see fit to communicate.

The compensation of the chaplain is one hundred dollars per month, and two rations when on duty, and forage in kind for one horse.

Where his quarters are not in the hospital, they should be so convenient to it as to be easily accessible at all hours when he is at them, so that he may be called in a moment. It is his duty to visit the bedside of the sick and dying soldier at any hour that he may desire the services of the chaplain, and give such counsel and advice as the case may demand, and to afford such consolation to the dying as our holy religion is calculated to afford in this solemn hour. This may often occur at night, and when an hour may be eternity to the soul, and must not be consumed in sending to a distance for him.

Hospital chaplains are assigned by the Surgeon-general to hospitals in the cities for which they have been appointed; and all chaplains are subject to such rules, in relation to leave of absence from duty, as are prescribed for other officers at such posts. (General Order No. 78. 1862.)

(End of Chapter I.)

## *THE OLD MANUAL

TO SOME of us who had imagined that our manual—"The Chaplain", TR 2270-5, was a pioneer document of its kind in the United States Army the discovery of an old manual for chaplains published during the Civil War came as a distinct surprise. Surprising too is the fact that it so closely coincides with our later War Department publication in all the essential facts treated by the old publication.

The old weather-stained volume was recently unearthed in an old Civil War library and presented to the Office of the Chief of Chaplains. On the fly-leaf of the book in the flourishing handwriting of the period of its publication are these words:

> "Presented by Charles Gorsuch, Lieut. 71st Indiana, to Rev'd Augustus Eddy, Post Chaplain, U. S. A., Indianapolis, 22 June, 1863."

And on another fly-leaf:

> "Presented to G. W. B. Weese by Mrs. Martha Eddy, Charlottesville, Indiana."

Both for its historic significance and for its training value it will doubtless be read with great interest by chaplains and religious workers and will be published by installments in these columns.

J. E. Y.

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They that deliver themselves up to luxury are still either tormented with too little, or oppressed with too much; and are equally miserable by being either deserted or overwhelmed.—Seneca.

---

"Nora, did you have company in the kitchen last night?"

"Only me sister mum."

"Well tell her she left her belt and bayonet there!"

Membership fees for the CALENDAR YEAR, 1939 are now due and should be sent to the Executive Secretary, Lieut. Col. A. S. Goodyear, AG-Res., 1630 Concord Avenue, N. W., Washington, D. C. This will insure receipt of **The Army Chaplain.**

# Between The Book-Ends

*By*

CHAPLAIN ARLINGTON A. McCALLUM,
NATIONAL GUARD

## TO BE DIGESTED

*Contemporary Continental Theology*—by W. M. Horton. This Volume of two-hundred and fifty pages attempts to interpret for English and American readers, characteristics of Greek, Roman and Protestant Theology abroad. The author possesses a clear understanding of his subject and gives a lot of information in a short space.

He begins with the Russians, Berdyaev and Bulgakov, who have published volumes of outstanding merit. Next comes Maritain's Pilgrimage of Faith, wherein he shows how a priestly ascetic convinced Maritain's heart, and a study of St. Thomas convinced his head.

German theology seems to be in an eclipse. Karl Barth and Emil Brunner hold promise for American readers. He praises the work that comes from Sweden and mentions only Menegoz as representing France in his "Salvation by Faith."

It is all packed in with great care and much learning and his conclusion is, "Our theology needs exposure to Continental thought to give it depth and to British thought to give it balance and wide moderation."

There is much of contrasts and contradictions to stimulate one's thinking. Chaplains who have little time to read the originals will find the point of view of these outstanding Theologians well summed up by this author.

In these days, disturbed by the signs of the times, men without religion must find it hard to know where to turn. Even those who have the Faith are not free from the despair that distresses the world. Since it is our Christian duty to worship God also with our minds, we are bound to seek the aid of reason as well as faith. For the reasonable man, the best consolaton is to be found in the study of history, in a consideration of other centuries when bloody-minded men have had their way, when power has been exalted above justice and passion above charity. Hence we suggest—

## TO BE SWALLOWED

*The First Five Centuries of the Church*—by James Moffatt. Dr. Moffatt, Professor of Church History, Union Theological Seminary, New York, attempts to place the first five haundred important years of the Christian Church in their true perspective as he packs them into a reasonable sized volume. It is pleasing to find that he does not try to confine himself to every hundred year period. His first period ends with the death of St. Ignatius, the second with Origen in Alexandria, the third with St. Athanasius at Nicea, the forth with St. Augustine and the fifth with Justinian.

These important characters are set forth in their true perspective. The crucial historical points stand out so clearly that the imagination is kindled and the reader almost feels the passing currents of life and thought.

Each chapter is introduced with an outline of secular history on one page and Church history on the opposite page. Also, there is a very excellent bibliography for those who care to persue the subject more in detail. For a clear and concise understanding of Christianity it will prove invaluable.

*A Guide to Understanding the Bible*—by H. E. Fosdick, Pastor, Riverside Church, New York. This is a useful book and done in Dr. Fosdick's most interesting style. He states that he does not write for scholars but he has made full use of modern authors. He has mastered a wide literature with ease and clarity. The book is attractive both in style and arrangement. It will prove of value to busy, alert chaplains.

The arrangement is quite unusual. He takes six great themes and traces their development from the earliest days until they find their fulfilment in Christ. These great conceptions are: the idea of God,—the idea of *Man,*—the idea of *right and wrong,*—the idea of *fellowship with God,* and the idea of *immortality.* Each of these ideas is developed separately and clearly. You read the book with a sense of newly discovered values in familiar material.

The Old Testament aspect of the development of the subject is more ably accomplished than the New Testament aspect. In truth, the chapter on immortality seems to stress almost entirely the

Jewish belief in immortality, rather than the Christian resurrection of the body. That makes him skeptical about some Gospel narratives regarding the appearances of our Risen Lord. He states that historically, individual religion arises out of corporate religion and not the other way around as is usually conceived.

Dr. Fosdick states in his Introduction that the process of spiritual development in the Bible involves not only human discovery but Divine self disclosure. He mentions it and at once appears to forget it. There is little in his record to indicate that God had anything to do with it. After all, the Bible is not only the record of the development of ideas but most of all the record of a revelation—and that of God.

*What Jesus Taught*—by Burton Scott Easton, Professor of Interpretation of New Testament, General Theological Seminary, New York. The purpose of this book is given in the first sentence of the preface. "This collection of Jesus' sayings is designed primarily for those who do not care to follow the intricacies of modern Gospel criticism and who wish only the firm ground of 'assured' results." The author has put limitations on himself by giving to the thoughtful Christian a certified list of sayings that the best of modern scholarship will attribute to Jesus. He has added the minimum amount of comment in order to do away with misunderstanding. It is not intended as a substitute for a thoroughgoing study of the Gospels. It is given as an aid to those who have not the time to make such study. One writes in regard to it. "This book will prove most stimulating to Chaplains." The authenticity of the book can not be questioned by skeptics or critics. The author makes many contributions that are provocative and stimulating, such as the contrast between "disciples" and "followers" of Jesus. You may not agree with all the thoughts conveyed. But who nowadays does agree with opinions of "thinkers and writers of current times"? The book is well worth its price and is recommended as one that will give service chaplains a check-up on the basic religious training of their student days.

TO BE TASTED

*And Ye Visited Me*—by Russell L. Dicks. This is another volume to help the chaplain in his difficult task of visiting the sick.

The author issued a larger volume in conjunction with Dr. Richard C. Cabot, entitled, *The Art of Ministering to the Sick.* He has followed it with other volumes along the same line. This is a sort of source book for Chaplains visiting the sick. He presents twelve case records of persons under treatment in hopitals. This means that he shows what took place at the patient's bedside, the comments that were made and problems involved. It throws a question into the reader's mind as to what he might have done under similar circumstances.

The task of the author is to take chaplains into sick rooms, confront them with problems of people in distress, such as doubt, loneliness, guilt, discouragement and the like, then to use the resources of religion, so that the chaplain may effectually give courage and comfort to sick and dying souls.

*No Other Way*—by N. M. Ylvisaker, D.D. This small volume has a peculiar appeal to chaplains in that the author is the President of the Chaplain's Association of the Army. For twenty years he has been an outstanding leader of young people's work in the Lutheran Church. Knowing the needs, problems and aspirations of young people, he is qualified to write such a volume of Christian Doctrine, which ought to appeal to keen minds of college age. For discussion groups, the student will find a scriptural answer to the deeper questions of the Christian Faith.

*America Awake*—by Park W. Huntington. The author is a Past National Chaplain of the American Legion, he is a member of the Chaplains' Association.

He pleads for a mobilization of our American people as soldiers for peace, who will battle against greed and who will rid the world of radical elements. His contention is that America's troubles come because God has been left out.

*Fort Myer Barracks Bag*—Any chaplain who desires to publish a religious magazine for use on his post would do well to write Chaplain Walter B. Zimmerman for samples of the above mentioned paper.

(*To page* 145)

## Changes in the Corps of Chaplains, Regular Army

CHANGES OF STATION

Chaplain Edwin Burling to Presidio of San Francisco, California.

Chaplain James L. Blakeney to the Panama Canal Department.

Chaplain Thomas H. Reagan to Fort Lewis, Washington.

Chaplain Wallace I. Wolverton to the Panama Canal Department.

Chaplain Ralph C. Deibert to Chanute Field, Rantoul, Illinois.

Chaplain Silas E. Decker to the Panama Canal Department.

Chaplain Charles I. Carpenter to Langley Field, Virginia.

Chaplain W. Roy Bradley to Fort Oglethorpe, Georgia.

Chaplain F. Herbert Moehlmann to Fort Crook, Nebraska.

Chaplain Peter C. Schroder to the Philippine Department.

Chaplain Albert L. Evans to Fort Monmouth, New Jersey.

Chaplain Joseph O. Ensrud to Fort Snelling, Minnesota.

PROMOTIONS

Chaplain John K. Connelly, Fort Williams, Maine, to Captain.

Chaplain Perry O. Wilcox, Madison Barracks, New York, to Lieutenant Colonel.

Chaplain L. Curtis Tiernan, Fort Leavenworth, Kansas, to Major.

Chaplain Alva J. Brasted, Fort Belvoir, Virginia, to Colonel.

Chaplain Herbert A. Rinard, Office Chief of Chaplains, to Lieutenant Colonel.

APPOINTMENT

Chaplain Earl Dwight Compton, First Lieutenant, Reformed Church in America, and assigned to duty at Fort Lincoln, North Dakota.

## Reserve Corps

NEW APPOINTMENTS

Hargrove, Harry W., First Lieutenant, Paducah, Ky.

Longfellow, Roy C., First Lieutenant, New Hampton, Iowa.

Grimm, Herman, J. C., First Lieuteant, Trenton, Neb.

Taylor, Rodney T., First Lieutenant, Sewickley, Pa.

Heimann, Thomas R., First Lieutenant, Canton, Ohio.

Stinnett, Earl W., First Lieutenant, Geary, Okla.

Streng, John F., First Lieutenant, Beatrice, Neb.

Bowser, James L., First Lieutenant, Indianola, Iowa.

Evans, Harland S., First Lieutenant, Ellsworth, Maine.

Roberts, Geren C., First Lieutenant, Pilot Point, Texas.

Mines, Marshall G., First Lieutenant, Clewiston, Fla.

Gaertner, John F., First Lieutenant, Texarkana, Texas.

Reese, James D., First Lieutenant, Jeffersonville, Ga.

Capron, William E., First Lieutenant, Gouverneur, N. Y.

DeHoff, George W., First Lieutenant, Lepanto, Ark.

Hale, Wallace McD., First Lieutenant, Carlisle, Ark.

Harre, Elmer C., First Lieutenant, Augusta, Kansas.

Schoech, Oscar W., Parsons, Kansas.

PROMOTIONS

Moran, William J., Captain, Sacramento, Calif.

Donnelly, Augustine P., Captain, Ross, Ohio.

Henry, Donald J., Captain, Los Angeles, Calif.

SEPARATIONS

Dalton, Edward P., First Lieutenant, Died January 27, 1939.

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# Do You Know That

In the first eighty-four years of our national life, the White House was occupied for sixty years by presidents from the southern states and for twenty-four years by presidents from the northern states?

An airplane landing on the Sea of Galilee rests at a lower altitude than that attained by submarines? The reason for this is that the Sea of Galilee is 680 feet below sea level.

Robert Burns did not write "Auld Lang Syne?" He rewrote a song that had been in use more than a century and a half and to it he added two stanzas.

The United States has a Foreign Legion? For more than twenty-five years the 15th United States Infantry was stationed in China. It was the largest unit and the longest period any American force had served outside the United States or its possessions.

James McNeil Whistler served for three years as a cadet at the United States Military Academy, West Point, N. Y.? Both his father and grandfather were afficers of the Army.

The first seven presidents of the United States were not born under the American flag? Martin Van Buren, eighth president of the United States, was the first to be born after 1776.

Mrs. Harriet Beecher Stowe who wrote "Uncle Tom's Cabin" had never been in the South? Her knowledge of slavery was gained from abolition propaganda.

There are only about forty-five years of our national life when we have not been fighting somebody? On an average of once in every year and a half the Army, Navy or Marine Corps has been in active service. Every day of the year, including February 29 of leap year is the anniversary of some fight.

W. T. B.

VOL. XIV JULY - AUGUST, 1943 NO. 1

LEVEL ONE

# The Army and Navy Chaplain

*Official Publication of the Chaplains' Association of the Army and Navy of the United States*

GRADUATE THEOLOGICAL UNION 1962

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The ideas and opinions set forth in articles published herein are those of their authors and are not necessarily indorsed by the editors.

TABLE OF CONTENTS

| | |
|---|---|
| Memorial Service—*Chaplain Arnold* | 1 |
| Address—*Rear Admiral Weylor* | 2 |
| Commencement Address—*Chaplain Fraser* | 3-5 |
| High Holy Days—*The Sentinel* | 6 |
| From the South Pacific—*Chaplain Lemons* | 7 |
| The Chaplain School—*Chaplain Cutton* | 8-9 |
| Chaplains, Churches and Service Men—*Chaplain Miller* | 10-11 |
| Taps—*Dr. Payton* | 12 |
| Address by General MacArthur | 13-15 |
| Strong Because it is Spiritual—*Chaplain Elliott* | 16 |
| Honoring Heroes | 17 |
| "To Marry or not to Marry"—*Dr. Phillips* | 18 |
| The Silver Cord—*Christian Herald* | 19-20 |
| The Army's Bravest—*Chaplain Walker* | 21-22 |
| Letters from a Parent—*Saved by a Bible* | 23 |
| General Miller Writes Home Folks | 24 |
| Padre Mannion | 25 |
| Navy Chaplains School | 26 |
| From a Remote Island | 27 |
| Private Segal Writes | 28 |
| Meditations on War—*Chaplain Rideout* | 29-30 |
| Service Man's Impressions—*Sgt. Elmgren* | 31 |
| West Coast Chaplain Writes | 32 |
| Chaplain Neyman Honored | 33 |
| From Overseas | 34 |
| In Her Heart—*Chaplain Shaw* | 34-36 |
| Message from Philip Schiff | 37 |
| A Preacher Looks at War | 37 |
| Doctor's for Bodies and Souls—*Col. Murphy* | 38 |
| Broken Bonds—*Chaplain Ylvisaker* | 39-40 |
| Organized Religious Work—*A. J. B.* | 40 |

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# THE ARMY AND NAVY CHAPLAIN

Vol. XIV JULY - AUGUST, 1943 No. 1

## Memorial Service

For General Andrews and His Party

By Wm. R. Arnold, The Chief of Chaplains

My dear Friends:

We are gathered here to honor brave men who sacrificed their lives for love of God and country. They followed the example of thousands who went before them and their heroism will inspire millions to bear the hardships and sorrows of war with deeper faith and more invincible courage. By the manner of their death they have bequeathed to us a power of spirit which makes victory certain.

This nation was born through hardships, sufferings, and death. Our forefathers pledged their lives, their fortunes, and their sacred honor to establish a government of justice and freedom. Succeeding generations renewed those pledges and kept them at the cost of life and treasure. And now it's our turn to preserve and enrich a noble heritage. The fervent prayer of a great patriot voicing the soul of a small nation, "Give me liberty or give me death", has become the vow of a mighty people. And liberty it shall be . . . . even in death.

God, who created us in His image and likeness, has given us a pattern for noble living and the attainment of eternal happiness. By His own word and through the life of His Son He has taught us the lesson of sacrifice. No sacrifice, no gain; no labor, no reward; no pain, no peace; no sorrow, no joy; no death, no fullness of life. "Unless the grain of wheat falling into the ground die, itself remaineth alone but if it die it bringeth forth much fruit." A sacrificial death puts the infinite power of God to work.

The Divine Master of life and death made the lesson of self-sacrifice clearer and more forcible when He said, "He that will save his life shall lose it, and he that shall lose his life for my sake shall find it."

Lest men should doubt the power of His words He suffered death and burial and then returned in the fullness of life to confirm the faith of those who saw Him die.

If we have faith in God, death has no sting, the grave has no victory.

While we pay grateful homage to our fallen comrades we are not unmindful of those who were bound to them by ties of family love. Your sorrow and sacrifice are great and you share the honor paid to your beloved dead. A grateful nation owes you a debt it cannot fully repay.

You too must turn to Almighty God for strength and comfort. The faith which gives men courage to die also will console you who must live on for a while. Do not sorrow as they who have no hope. Except for sight and touch you are near to them who have entered into Eternal life. Grieve not for them but resolve to make your life more worthy of a closer and sweeter union with them when God wills it.

The present occasion will be fruitless for all of us if the self-sacrifice of our friends and comrades fails to inspire us with a deeper faith, a more cheerful courage, and a more resolute determination to battle the power of evil to a complete victory.

"Let us be strong in the strength of the Lord who made us."

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From Gen. MacArthur's Order of the Day Following the Victory at New Guinea:

To God Almighty I give thanks for that guidance which has brought us to this success in our great crusade. His is the honor, the power and the glory forever. Amen.

# Address by Rear Admiral George L. Weylor

TO THE EDITOR: Following is an address by Rear Admiral George L. Weylor, U.S.N., Commandant of the Naval Operating Base, Guantanamo Bay, Cuba, on the occasion of the recent dedication of the new Navy Chapel at the base.

Robert D. Workman,
Chief of Chaplains, U. S. Navy

SOMEWHERE in the inspired writings, we find this invitation: "Let us go into the House of the Lord." I am both proud and happy that we, who are stationed here at Guantanamo, and those who follow us, can at last accept this invitation.

For thirty-nine years the Naval Station, Guantanamo, existed without a church. Religious services were held each Sunday in a temporarily arranged room used for other purposes throughout the week. We might say it took a war to get a church at Guantanamo.

While our enemies were destroying churches, cathedrals, and all things symbolic of religion, we conceived the great need for a permanent place of worship. As a war measure, or something vital to the war effort, this monument to religion was constructed, into which many strategic materials were put. The workmen who built it showed keen and ardent interest in their assignment. They labored with skill and devotion, knowing that each nail driven, each timber secured in place, would result in an edifice dedicated to the faith and belief of all religious men.

The site was selected where everyone could see—central—a landmark—on high ground —where ships entering the harbor may be guided to a safe and secure anchorage.

The architecture, plain and simple, yet refined in keeping with the faith we have in the life of our Master.

It is an honor and a privilege for me to have the opportunity to be present at this dedicatory service—to the dedication of an institution for the study of religious faith—precepts upon which our constitution was founded—precepts upon which our nation was born, grew, prospered, and became the greatest nation of the world today—precepts upon which the presidents of the United States wisely guided the affairs of the nation.

The great leaders of the world have been religious men—Washington, Jefferson, Lincoln and hosts of others were guided by their faith in, and devotion to, religious things.

Today, we are engaged in the greatest trial known to mankind, embracing every habitable portion of the earth. All of our wealth, our resources, our manpower and, lastly, our womanpower are engaged in the destruction of a force with declared intentions to destroy religion. This crime cannot come to pass, and it is for this we have lifted the sword of battle. We love freedom, liberty and the worship of Him, the author of liberty. These are the reasons for our engaging in this ghastly war. We have no hate for our enemies as men; we extend the doctrine of neighborly love to include even our enemies. We do make war, however, against our enemies' present evil designs. The destruction of the church and of its servants and every symbol of righteousness—these things we hate, and will not allow to happen.

In religion you will find such courage and guidance that through these tragic years of war no power can overcome our purpose. We who profess religion then, must carry the moral responsibility like the founders of our nation who also suffered through years of bloodshed, to the end that our way of life, our choice of worship and our right to freedom and liberty will prevail.

We of America place religion above the State. This is evident every Sunday during Divine Service when the church pennant majestically flies above the stars and stripes. yet so close together, they merge into one banner dedicated to the brotherhood of man.

And, in closing, I wish to ask you to ac-

cept the invitation, to go into the church and worship—into your church—not merely on Sunday morning but any day—for a few minutes to offer prayers for a victorious end of war, and the perpetual life of the church.

Cpl. Randall Johnson, Chaplain's Section, Fort Belvoir, is giving valued assistance to Chaplain Brasted in connection with the work necessary to be done on copy and proof of The Army and Navy Chaplain.

# Commencement Address

By Chaplain Harry C. Fraser,
Office Chief of Chaplains, U. S. Army

(Graduation exercises Chaplains' School, Harvard University, 5 June 1943)

JUST what should be said to a group of fellow clergymen at the end of this strenuous month, and on the eve of a great adventure for most of you, has been something of a problem.

If I were completing this course and heading for new scenes and new experiences—and even about to acquire a new language—I think I would appreciate something on the path ahead. That, too, presents difficulties, for these roads will fork at the end of from four to six months, and continents and oceans will separate you.

What I am trying to say is that there are those of you who will go back to jobs you have been doing, and will do them better for this Harvard experience. There are two larger groups of you, one limited in your service by years, or by slight, but still limiting physical defects, and that larger group who are limited only by the needs of the Service.

As you leave these classic halls, you will fan out over the Army installations of the land, literally from ocean to ocean, and border to border. There are fascinating fields in Desert Training, in Mountain Training, in the air, and in every corner of this khaki-clad land. You will put on, as I have done for almost thirty years, the insignia of the Infantry, the Cavalry, the Field Artillery, the Coast Artillery, the Engineers, the Air Forces, and you will honestly believe that your branch of the Service is the greatest and most important of the entire War effort. If you do not join your outfit prepared to believe that it is the finest outfit and the most important branch of the Service, you had better turn in your suit right now. The thrill of belonging to your particular arm of the Service is one of the thrills of serving.

You will doubtless receive from four to six months of training before the real parting of the ways will come. Four to six months will fit the out-bound chaplain for that overseas assignment to which all of us aspire. Those of us who are limited in our service by age, or other reasons indicated by the War Department, will do our bit in the training areas on this side of the world. We will cushion the break between home and the rigors of the Service for the new lad in his unaccustomed uniform. We will bring the Church to these men we serve, and we will need all the skills and all the techniques that we master, or can muster, to meet the problems that will inevitably come.

All is grist that comes to Uncle Sam's mill. Every past experience and every bit of training will be needed. Let me illustrate. We received a call for a chaplain at a Southern field some six months or so ago. We checked that field and found that it was training Dutch lads to fly. It was a bit of Holland in America. A search of our records brought to light eight chaplains who spoke Dutch. Today that chaplain with the happy facility for languages is serving those Dutch fliers-to-be in the South, and bringing to them in speech a touch of their loved, if temporarily lost, homeland.

Last summer I spent a few days vacation in attending a seminar for personal counseling at Union Theological Seminary in New York. Personal counseling and guidance has

long been a hobby of mine and I rode it for ten profitable days. The outstanding leader in the course was a talented young psychiatrist who had been doing college lecturing and who had been Hospital Chaplain of both the Worcester and the Elgin State Hospitals . Today, that young man is doing a whale of a fine job in one of our largest Army hospitals where men with troubled minds are finding purpose, and God.

Every hobby, every skill that you possess can be utilized in this complicated war problem that lies before us. You will need horse sense, too, for horse sense still has its place even in a horseless age.

An Air Force Wing was to have a picnic. The Chaplain was invited. He went. Food and fun were there in abundance. There was also a keg of beer. The Chaplain was shocked. He was a man of action, of a sort. He trotted back to his quarters and returned with an armful of Testaments. In his Report he wrote, "If they had beer, they also had Bibles." "Beer and Bibles." I hold no pleas for the beer. I thoroughly detest it. There was, however, something lacking in the thinking of that chaplain. He was not invited to the next organization day picnic.

Then, there was that new chaplain who stalked out of an Officers' Mess because the officers at his table did not stop smoking when he came in. He demanded "more respect for his calling"; yet, Jesus we are told, associated with very queer people at times, to their profit, and I suspect, to His own.

There is a new word coming into our vocabulary. The word is "briefing." Air men know it. To most other folks it is unknown. We are beginning to meet it in our Chaplain Reports from overseas. "Briefing" takes place just before an air mission. The men gather. The wise padre gathers with them. Their targets and missions are outlined and explained. They have an opportunity to ask last-minute questions and then they file out to the air field. "Prayers after briefing" is a new religious heading for our Monthly Reports. "Ten occasions—Attendance 364; ten occasions—attendance 1236; fourteen occasions—1966;" so reported a Catholic and two Protestant combat area chaplains in the Reports I processed early this week. The shortest services these padres will ever hold, but who can say but that they may be the most fruitful. For men headed for Germany, or for Eternity, "Prayers after briefing." A small group of reverent men kneeling in the darkness about the chaplain of their choice. "Prayers after briefing." And, strangely enough, there were fine commendatory remarks by Commanding Officers on the backs of those Reports, "Chaplain Whosis is doing a fine job."

For those of you who will not go overseas, there are many consolations. You will have men to work with—thousands of them. Eager men, whose thoughts are long thoughts, as a grim sobering program of preparation grips them. Never in the history of this country did the Army Chaplain have a finer opportunity. Chapels and equipment to work with, as well as the men to use them, will be yours. You have the backing of the Service and the Nation. Strong words of commendation for our program have been voiced by General Marshall and many of the ranking officers of the Army. You have their active support. Your time has been freed from the Post Exchange, the Library, Special Services duty, Defense Counsel, School Officer, Mess Officer, Publicity Officer. All these and more, I have had to do down the years "in addition to my other duties," and sometimes these additional duties have been so arduous that the tail has almost wagged the dog. But, not for you. You are freed today of all that, to do that full time job for which you were ordained,—the job of ministering to men. Of course, there may be some things that will give you desirable contacts with your men that you will want to do. You can supply your own brakes when these tasks become over-burdening.

There will be little excuse for you, on this side of the pond, who might care to use an alibi brought me down in the Carolinas. Some years ago, an elderly chap was serving the C.C.C. He came into my office and said, "Chaplain, I've got to have a change of station. I've turned my sermon barrel over

twice and now I've either go to have a change of station or write me some new sermons and I haven't got time for that." He's turning over his barrel for civilians now.

You will meet and deal with all kinds of people, because the Army is a cross section of a country that holds all kinds of people. You will receive all kinds of letters from them. One such was received the other day. It was addressed to the "Chief Chapelman of the Army, Wash., D. C." It said, "Can you give me the name of the Chapelman in my son's camp. We have not heered from him lately and want the Chapelman to write us a letter for him. He cannot write." You will not receive many like this because there is a very small percentage of our men who are so handicapped. But, you will receive communications that will tax your sympathy, and your ingenuity, to answer.

When you get overseas, this letter business will still follow you, for now you will have to censor letters coming home. Never did temptation have me so nearly "down" as it did one day when a sergeant handed me three letters to censor. One was thin, and two were not. One was to his wife, and the other two were not. To his wife he complained of the monotony of his life in France, but to the other two, "he shot the works." "Shells were screaming overhead" and life was anything but monotonous for this hero. As a matter of fact, we were headed for Germany, but the only shells he had heard at that time, were from our own target range. It was a great temptation to accidentally place those letters in the wrong envelopes.

That type of chap is very rare, too, but he does exist. As a matter of fact, I think I sense a greater seriousness in the soldier of today than I did in those of that other war. It may be that since I am older the more sober questions come to me now.

Rabbi Gerstenfeld used a phrase Sunday morning that fits in here as I try to tell you how the soldier insists on looking up to his Chaplain. The scholarly Rabbi said of America in general today, that "It is questing something greater than the past." Will you remember that phrase, if you forget the rest of these remarks? "Questing something greater than the past"—new horizons, new frontiers, new concepts of leadership.

After that last War, I came back to Boston for duty. The Congregational clergy of this city invited me to speak on the "Values of the Reserve Chaplaincy." They said, in effect, our young men are noting the requests for the Service man for patriotic occasions, and for permanent pulpit calls. Men who have seen service are in demand. Is this a new thought to you? It should challenge you to cherish every opportunity that comes to you every day. It should challenge you to prize every single moment of your Service assignment against your return, when the very fact of your service will give you entré to men and to the hearts of men. Incidentally, you may have a friend in the ministry who has not heard the Macedonian call to service. Contact him today. The job is growing and we need his help.

You will learn something else in the Army that should be priceless to you. You will learn that the fellow who wears his collar differently from yours, has neither hoofs, horns, nor tail. The genuine friendships formed in the Service should go far toward presenting that united front that we, as men of God, must present to a cynical, skeptical world. You will find yourself teamed up with clergy of many varying shades of belief. I use that word "team up" advisedly. "Combat team" today is an efficient phrase and is good military usage. You are a member of a combat team. You will get your best results if you work sypathetically with the Finance Officer, and the Medico, and the Special Services Officer, and all the rest of the Staff of which you are a part, and with whom you are "teamed up." There may be times when it will take a bit of grace to team-play with a narrow or a bigoted team-mate, but there is your job to be done, and there are your men watching your every move. If chaplains cannot get on together, what must they expect of their men? You may not use the same Vede Mecum, but you do worship the same God. You do try to lead your men toward the same Light. Remember, we are

"Questing for something greater than the past."

The job of the Chaplain is to keep the vision clear and the light of Faith burning brightly. If the Chaplain has no vision; if there is no gleam of faith in his soul; if hope burns dim in him, God help the soldiers he serves and the world he leads.

Chaplain Taggart, of the 19th Bomb Group, who has recently been decorated for his part in the South Pacific show, tells how one day, after months of jungle life and grueling hardship in the South Pacific, he felt himself slipping a bit. So that day he just avoided going down to the hangar line where the ships were being groomed for action. A sergeant came to him and said "Chaplain, this thing is getting under your skin, too, isn't it?" "Listen" said the sergeant, "because of what you are, and what you represent, the men all look up to you—the men who have never talked to you and to whom you have never spoken a word. If you lose your hope, or you lose your courage, we are all going to suffer." He turned and walked away. Bill Taggart said that the thought of failing those lads whom he had seen go through so much, and whose numbers he had watched thin out so pitifully, sobered him and bolstered his faith as no other thing could have done.

The Church dares not fail these men in these crucial days, if the "quest" is to succeed. "The quest for something greater than the past" lies in your hands, and on your hearts, and on your souls as you go forth. God bless you.

## Soldiers and Sailors Abroad Hold High Holy Day Services

Jewish life in Fairbanks, Alaska, had been a nebulous thing for thirty-three years. Not since 1909 had the scattered Jewish community held a formal religious observance. But the presence of American troops during the High Holy Days and the National Jewish Welfare Board's solicitude for the religious needs of those troops changed all that.

On Rosh Hashonah eve, nearly 100 American servicemen of the Jewish faith congregated in the Masonic Temple of Fairbanks. Also in the Temple were the ten or twelve families comprising the Jewish population of that arctic metropolis. Side by side, the Jews in uniform and the Jews of Fairbanks held a Rosh Hashonah service, led by Robert Bloom, of Fairbanks, and Maurice Marshall, the Jewish Welfare Board's USO representatives in Alaska.

Nor was that the end of it. Spurred by the example of the 100 Americans, those families readily agreed to provide the materials for weekly Jewish service to be held at the Army post. A Torah, shipped from Seattle by the JWB, was delivered in time for the first holiday service, and in Fairbanks it will remain. And as the New Year began, the handful of Jews in Fairbanks resolved not to wait another thirty-three years before reaffirming their belief, as a community, in Judaism.

The story was the same in other remote Army and Navy bases from the arctic to the tropics, from the Caribbean to Australia. It was a story of untiring application on the part of JWB to the program it has undertaken in behalf of Jewish servicemen. It was the story of thirteen Jewish chaplains of the Army and Navy who travelled to distant territories to help uncounted thousands of Jewish soldiers and sailors to greet the year 5703.

*First Rabbi in Iceland*

When Chaplain Julius A. Leibert arrived in Iceland on September 1 to supervise New Year arrangements, he became the first rabbi ever to set foot in that ice-bound land. But, to his delight, he learned that the Catholic and Protestant chaplains regularly stationed there had, for more than a year, helped Jewish soldiers in the conduct of weekly services, with prayer books and other religious material sent by JWB.

Cooperation from the commanding officer in Iceland, General Charles H. Bonesteel who attended one of the services, was given un-

stintingly, Chaplain Leibert reports. He ordered a large unused hospital ward temporarily converted into a synagogue. And as the blowing of the Shofar on the Day of Atonement ended the holiday period a Christian officer who had been present at most of the services, shook Chaplain Leibert's hand and said, "I have never in my life felt so uplifted as in the past two weeks."

Assigned to Bermuda was Rabbi Philip Goodman of the JWB staff. He had come prepared for a congregation of less than 200 Jewish servicemen. The Board had shipped kosher foods to be served to the soldiers following services. But, unexpectedly, a refugee ship from Europe put in at Bermuda, Rabbi Goodman's flock was abruptly increased to 350, and the food was shared by the soldiers with their unfortunate Jewish brethren.

The synagogue in Fairbanks was a Masonic Temple. In Iceland it was a hospital ward. And in Bermuda it was the Episcopal Cathedral. In the Chapel of the cathedral, on the second day of Services, the Bishop of Bermuda, attired in full ritual vestment, came before the Children of Israel to welcome them and bid them a New Year of glory and victory.

Across the Atlantic in the British Island, the great oaken doors of the Church of Scotland swung open on the first day of Rosh Hashonah and into the old chapel marched more than 300 Jewish servicemen. There they held a New Year's service under the guidance of Chaplain Earl S. Stone who, with Chaplain Judah Nadich, had been assigned to permanent duty in Great Britain.

And so the year of 5703 began for Jewish men in uniform overseas. It was an occasion enriched by the comradely manner in which Christian chaplains and Army officials cooperated. Nowhere was this cooperation better epitomized than in Greenland where the Catholic chaplain reminded the Jewish soldiers that the Holy Days were drawing near, and then helped them conduct services and prepare the holiday meals. Our fighting men will celebrate other New Years in the happier world that is to come. But in terms of unselfish service rendered and spiritual strength derived, none will be more memorable than the year 5703—The Sentinel.

## From the South Pacific

Portion of a letter received from Lieut. (jg) Leland C .Lemons, ChC, U.S.N.R., who is serving with a Navy unit on an island in the South Pacific.

"It has been four and a half months now since I left the Chaplains' School for this overseas assignment and I can truthfully call them happy months of service in spite of the loneliness of being so far from my family. Almost every Sunday since my arrival, I have conducted three services, although, Easter Sunday, I had five and another on Tuesday morning which had been postponed for "various" reasons. From now on I have four services regularly scheduled each Sunday.

"May I just tell you a little about our Easter Sunrise Service? On the evening before, a group of us climbed a steep hill back of our camp, taking along some tools. We cut down a tree near the top, built and erected a rugged cross on the very peak of the hill where one can look in every direction and see for miles. Next morning, long before 0600, men began to climb that hill, almost on their hands and knees part of the way, to be present at the service. One officer counted about two hundred and twenty-five. We placed the men so they would be facing the cross and beyond that the eastern horizon where the sun, still behind the mountain range, was playing its gorgeous colors on the low hanging clouds. We sang "The Old Rugged Cross", and I am sure those words took on new meaning to every man present. We timed the service so that at the close, just as the sun came over the mountain casting its rays on us, we were singing together "Jesus keep me near the Cross". The Cross can be seen for some distance away; therefore, we intend to leave it standing and place on it a tablet in two languages telling the occasion of its erection. The spot is ideal for an Easter Sunrise Service. "

"Although life in this Camp is rugged we have a fine bunch of men who like to go to Church and do so to the extent of forty to

fifty percent of our battalion attending the Catholic and Protestant services each Sunday. I hope many of them will return home with a new appreciation of God and the Church."—Chaplain Div. U.S.N.

## The Chaplain School

By Chaplain George L. Cutton

The Chaplain School at Harvard University was one of the most rapid adjustments I ever made, for to me it was a jump from civilian life and a twenty-year ministry into the midst of army life. However, it must have been a shock to some like that new chaplain who called to Colonel Keller from a taxi, "Hey, Bub, where's Perkins Hall?" The colonel told him and then said, "Report to Colonel Keller as soon as you can." Imagine his embarrassment when he did.

Most of the men were raw recruits who had lots to learn. Others were old-timers who were quick to correct the drill sergeants on the changes in infantry drill. Even these had a good deal to learn about some matters.

Order is the first law of nature. Order and discipline are the first rule in the army. The requirements of military courtesy, marching, and drill were not as difficult as such things as no talking and no smoking in ranks. It is "something" to keep a clergyman quiet, even one who has been in the service for a long time.

We were told, "Cheerful obedience to orders is the first element in morale." Also, "Obey the order and make your complaint afterwards." This can go to extremes, but it is a good check on the officer in charge. Our section tried to climb a wall into a private yard once because our section leader said, "Column right," instead of "Column left." That was some mistake for a lieutenant colonel, and we had a good laugh.

Most of us had to think about this lesson of obedience for it was some adjustment to make. We had been used to running our own programs and even taking chances on our C.O., the wife, at times. But to be one minute over time at study hour or at 23:30 deadline and called on the carpet and punished for "AWOL" was a real experience.

I had a scare one day. The O.D. stuck his head in the door one evening to say, "Chaplain, why is your light on after hours"? I replied that I didn't get the typewriter until late and hadn't realized the time. He said, "You know the rule." Down went my name in the major's black book. I expected to be confined to quarters for the weekend. The point was that I had already planned to preach Sunday in my home church. The subject I had announced was "The Disciplined Life"; I was prepared to send a wire, "Can't preach sermon on 'Disciplined Life' because under discipline myself." However, it was my first offense, and it was happily overlooked by the assistant commandant.

The classwork was the real test. Men long unaccustomed to the university or seminary had to "dig in". The large number of courses, the concentration of instruction, and the multiple requirements of notebooks, papers, and examinations put the best man on his mettle. The method of teaching varied from the rapid-fire lectures on Military Law (with no interruptions) to the slower discussion-type procedure (with some instructors) in "Courtesies and Customs of the Service".

Drowsiness at about 11:00 and again at 13:00 o'clock was partially offset by the humorous and peppy lectures by Colonel Keller on "Army Sanitation and First Aid". This class fortunately came right after lunch; one couldn't sleep if one wanted to.

The curriculum was a master-stroke in military training, combining so many and varied subjects and fitting us for so many different types of service as chaplains. It was a university in itself; some law, business administration, chemical warfare, first aid, map reading, graves registration, etc., together with military regulations and infantry drill. It was an experience of great benefit to any man, chaplain or not. We grew in appreciation of army thoroughness and the nature of the crisis in which we found ourselves.

We learned how to take the physical strain

of the course too. It was some new business to take calisthenics at 6:00 o'clock, which meant rising at five if one wanted to have time to wash up before forming in line. The drill hall was a little hard on the Southerners, for the pictures and mementos of the North in the "War Between the States" looked down on us while we 1-2-3-4d in our setting-up exercises. The exercises themselves were not too hard, and some of us "old fellows" transferred to the "under 40" section, but privately that was done to avoid the cold outer hall. This was in February—and it was cold!

Another thing we had to undergo was drill, whatever the weather. The commandant did let us off one exceedingly cold week when the thermometer went down to 20 degrees below. Yet there were remarkably few at sick-call. We had to be healthy; the army needed us at our best.

The most remarkable experience in the School was the fellowship. The Bible says, "No man liveth to himself." Men of different faiths and backgrounds learned to live intimately together and like it. My own roommates included an orthodox Jewish rabbi who proved to be one of the best fellows I ever met. Many were the arguments and bull sessions: some in trying to convert a Southern Baptist or a Missouri Lutheran to a more liberal way of thinking and not succeeding very well, some in impressing the easy-going and liberal clergyman with the fervor of a sincere faith "once for all delivered unto the saints" or handed down in an inerrant succession. We learned tolerance and respect for one another's religion, one of the most important lessons of a chaplain.

This was not actually a part of the curriculum, but I think it could be. In fact, I boiled down my gripe-sheet to a recommendation for an orientation course on "Cooperative Religion". In spite of the idea that the faculty of the Chaplain School takes for granted that we know religion, we have a lot to learn about the other fellow's religion.

Finally, I want to pay tribute to the Commandant and the administrative officers, officer-teachers, and personnel of the school. They made a great combination and are rendering a real service to the army. As morale officers, chaplains have unique responsibilities. Hence, their training should be thorough and of the best—and it is.

## E. Pluribus Unum

The founding fathers of our country warned one another that all must hang together or hang separately. "E PLURIBUS UNUM"—(one out of many, meaning, one government made out of many states) became the motto of the United States. National unity is essential for the defense of our country.

"Divide and Conquer" is one of the axioms of Liberty's foes. This principle has been in the warriors' bag of tricks since the beginning of human history. Separate the enemy's forces (or the herd, if the game is hunting), and then chew them up piece-meal. Thus the totalitarian powers attempt to destroy the democracies. Every now and then, they pick out a victim, separate it from the others, and then run it down and brand it with the swastika.

The totalitarian powers also seek to create division within the State scheduled for attack. So-called 'commercial travellers"; ambitious and delusioned citizens, selfish and over zealous political malcontents—all these make their insidious fifth-column assault upon civilian morale and national solidarity.

Hitler's strategy depends upon such inner division and confusion. Hermann Rauschning in his book, "The Voice of Destruction" quotes Hitler as follows:

"America is permanently on the brink of revolution. It will be a simple matter for me to produce unrest and revolt in the United States, so that these gentry will have their hands full with their own affairs." Page 4.

Obviously, Hitler misunderstands the freedom and fails to appreciate the strength of our country.

The enemy among us will stress differences, hatreds, prejudices. Divisive appeals

will be made on political, racial and religious grounds. We will do well to look with suspicion upon all those throwing monkey-wrenches in the machinery of national efforts. This is the time to pull together, to stress common denominators, to strengthen common bonds. We are all grateful recipients of the blessings of Democracy; we are all of the same flesh and blood; we are all children of the Creator.

On these common grounds let us present a united front to the enemies of liberty both within our shores and outside our boundaries. National solidarity to Fifth Columnists is as Quinine to Malaria.—Ch. M. H. Imri in The Bird of Paraiso.

# Our Chaplains, Our Churches and Our Service Men

By Acker C. Miller, Ex-Chaplain 1917-18
Baptist Hdqtrs., Dallas, Texas

THE chaplains of our armed forces are rendering an exceptional ministry to our service men around the world. During a recent month five million men in the Army attended religious services conducted by their chaplains. These services were held in the beautifully appointed Army Chapels within the various training reservations, in bivouacs on maneuvers, and wherever possible even along the battle lines on foreign fronts. During this same month the chaplains made 49,854 visits to the sick and imprisoned, distributed 171,056 Testaments and Bibles, held 440,491 pastoral consultations, and received 2,365 professions of faith. These reports for one month give us an encouraging picture of the interest of our young men in religion and speak eloquently of the quality of the ministry of the chaplains.

Such a ministry within our armed forces should have the encouragement and prayerful support of every civilian minister and of other leaders within the churches and the church groups. After all, the chaplain is a pastor called to a ministry and assigned to a service like other pastors. His parish may be quite different, but his service is much the same. To say the least, he is due the same ethical considerations toward his parish as we accord one another in our civilian parishes. This should lead us as civilian ministers not to promote any kind of a program in our communities that will draw the men from the worship or other services of the chaplain. We should rather encourage the men to get acquainted with their chaplain and support him while they are in the training camps. In fact, this is a part of their training. There will come a time when the chaplain will move with his men to the zones of conflict and into the fields of battle. They will find no civilian ministers out there. It will be their chaplain who will encourage them in mortal combat, strengthen them when tempted, sustain them in their wounds and suffering, and bury their torn bodies when they pay the supreme price for their country. For such a service the chaplain must know his men and the men must know their chaplain. The ministers and the people of our churches can in this way help this brother pastor of ours who offers his life to take the Cross to the front lines.

On the other hand, great numbers of the men come voluntarily from the reservations into our cities and towns. Especially are they with us over the week-ends. Regardless of when or in what numbers they come, there are at least five vital ministries which our churches should undertake for them.

The first of these is a wholesome social ministry. The forces of evil are out in full dress with the social appeal to the lonesome soldier. Our condemnation of these forces will be more effective if we will provide better places for the men to go. The downtown service center offers the best practical plan for this social ministry in the larger places

where there are a number of churches to sponsor it. Here a Christian atmosphere prevails, wholesome entertainment is provided, and the right kind of social and spiritual life is fostered. In the places near the smaller camps these activities may be centered at and promoted by the various churches. Or if a church can not provide such a center within its building, open house may be held at the church each week. Such activities will not only provide a wholesome social life for the men, but will serve as mediums of contact for invitations to the men to attend worship at the churches.

A second ministry our churches can give the service men is to help conserve the spiritual lives of those who are Christians. And let us not forget that many of these men and their officers are the finest Christians in the land. Some of them have gone from your church and some even younger are yet to go. They must be armed for the spiritual as well as for the carnal conflict. We need not apologize for this emphasis on the undefiled religion of the soldier. One of our generals has for his motto: "A bad man can not make a good soldier". Strong defenses must be armed by strong defenders. "He is thrice armed whose shield is truth".

Surely another ministry of the churches is to win to Christ every service man we can. On a recent Sunday afternoon, two soldiers engaged in conversation with the hostess of one of our centers. She learned that one of them was not a Christian. She led him to accept an appointment with one of the local pastors who led him to Christ and baptized him that very evening. At another of our centers the director met a soldier who had stopped at the door. The young man responded to the cordial invitation to enter. He was kept from the acts of evil he had planned for that afternoon and later was led to a profession of faith. One by one at our service centers and at our churches of the state, more than two thousand of these fine young men were led to Christ last year.

Still another ministry our churches and our chaplains can render the young men of our armed forces is to instill into them a deep sense of their obligation to give the Christian message to the peoples of the world. These young men will see with their own eyes the mission fields we have been telling them about. They will visit many of our mission stations and talk with our missionaries. They will fight for their lives side by side with men of all races which will allay their racial prejudices and distinctions. Thousands of these young men with New Testaments in their pockets and the Grace of God in their hearts can be one of the greatest potential missionary forces of our age. Through his conquests, Alexander the Great set the stage for the changing of the language of the world. And through the conflicts of today, it is possible for our soldiery to sow the seed for the greatest missionary movement of the ages.

A fifth and last ministry our churches can give for our service men is to encourage the enlistment of a well-prepared and spiritual ministry for the chaplaincy in the various branches of our armed forces. This may deplete our home ministry, but it may serve to remind us of the place of the laity in the service of our churches. We must remember that God gave four kinds of ministers (Eph. 4:11 )to bring to full development the members of the church who in turn were to minister to the people about them. Full development can not be had without sufficient exercise. It is time for our laity to get some exercise in spiritual matters. Let them get at it while the very best of our ministers go with our young men. They will be better preachers and pastors when they return, and our young men will have had the services of good chaplains at a time they needed it most.

In some such way the beautiful sphere of ministry to our service men may be completed. The ministry on the inside of the reservations under the direction of our chaplains forms one hemisphere. The ministry on the outside by our civilian ministers and churches forms another hemisphere. It is the part of wisdom, brotherly love and understanding for us to mold the two hemispheres into one sphere of service for the highest spiritual welfare of our service men and for the sake of our one Lord and Master.

Note: Dr. Miller is the Director of Service Men's work for Texas Baptists.—A.J.B.

# Taps

By John Simpson Payton

On May 11 a military memorial service for the fourteen persons who died in a plane crash in Iceland eight days before was held in the post chapel at Fort Myer, Va. A mist lay over the gray Potomac and clung like a veil to the wooded heights of Fort Myer. Across Memorial Bridge, through the medallioned iron gateway of Arlington Memorial Cemetery, and along the drive between the graves where many warriors rest beneath the great oaks, journeyed kinsmen, comrades and friends to pay tribute to the dead. On the spring sprays of dogwood and the clusters of wisteria that festooned the pergodas, the raindrops glistened as if symbolic of all the tears of those who across the long years had come to the nation's shrine to lay away their dead.

Promptly at high noon Brigadier-General William R. Arnold, Chief of Chaplains of the Army, opened the memorial service with a brief, impressive tribute to the lost. The invocation was offered by Chaplain George R. Rixey, Deputy Chief of Chaplains. Chaplain W. B. Zimmerman read the Scripture lesson. Major-General James A. Ulio then called the roll of the fourteen passengers who perished on the bomber beginning with Lieutenant-General Frank M. Andrews, commander of all American forces in the European theatre of operations. The concluding name was that of Bishop Adna Wright Leonard, the only civilian in the list, who was on an official visit to Protestant chaplains and service men. The choir sang, "Now the laborers' task is done." Chaplain Rixey led in the memorial prayer concluding with the benediction.

The strains of the national anthem by the United States Army band drifted into the chapel. Three volleys spoke from the rifles of soldiers garrisoned at the fort. While "Taps" sounded the thoughts of soldiers seemed carried on the bugle's notes to newly made graves in the American cemetery in Reykjavik, Iceland, where their comrades rest. And the chaplains present made mental pilgrimage to that distant spot where two of their brother ministers, still wearing the cross, the sign of believers, are bivouacked. They are Colonel Frank L. Miller, formerly of the staff of the Chief of Chaplains, and Major Robert H. Humphrey of the Virginia Conference, both serving as aides to Bishop Leonard.

As the organ lifted its tones of comfort in the hymns of faith, Secretary of War Stimson, Chief of Staff General George C. Marshall, and other high-ranking officers of State and Army, accompanied by relatives and friends filed from the chapel. The mists still lay on the Virginia hills, but it seemed as if a light had broken through.

Into dimly-lighted Foundry Church, Washington, on the following afternoon Methodists went for a more intimate memorial service. Among those who attended were representatives of Government, inter-church organizations, Methodist boards and educational institutions and many ministers of the Washington Area. Presiding was Bishop W. W. Peale, president of the Council of Bishops who, after giving the call to worship, announced that the gold star recently added to the service flag of Foundry Church was for Bishop Leonard inasmuch as Mrs. Leonard is a member there.

The Rev. Harry W. Burgan, of Hamline church read from the Scriptures. President Paul F. Douglass, of the American University, paid tribute to Bishop Leonard as a patriot and friend of education, and called upon the living to "implement his vision." The Rev. Horace E. Cromer, superintendent of the Washington East District, read the poem which hung on the walls of the bishop's office. The Rev. John E. Edwards, superintendent of the Washington West District, gave assurances that the large place which Bishop Leonard had made in the affections of ministers and friends would remain secure. Bishop Peele announced the reception of numerous expressions of sympathy and read a letter from President Roosevelt to Mrs. Leonard.

Bishop H. Lester Smith conveyed the sympathy and affection of Ohio Methodists among whom Bishop Leonard, as his father

before him had held pastorates. He spoke of his bishop's industry, courage and positive force of character as Bishop Smith had observed them during twenty-three years of association in the Council of Bishops. Bishop G. Bromley Oxnam analyzed the qualities which had made Bishop Leonard strong, and in substantiation of them gave four graphic instances of which he had been an observer. Bishop Hughes declared that Bishop Leonard was a "distinct person" and contrasted him with Bishops Cranston, John W. Hamilton and McDowell at whose memorial services he had spoken from that same pulpit. He emphasized how successfully Bishop Leonard had kept the balance as liturgist and evangelist. Even in death he was distinct, dying as had no other bishop, and sharing honors in burial with great military chieftains in a distant land. He was "a man whose moral geography knew no neutral territory." The closing prayer was offered by Rev. Frederick Brown Harris, pastor of Foundry church and chaplain of the Senate.

*Tributes*

That the passing of Bishop Leonard profoundly affected the church and the nation is seen from these comments:

President Roosevelt—"A powerful influence is lost to the spiritual life of his nation."

Secretary of War Stimson—"The nation has lost a great citizen—a fine and good Christian gentleman."

General George C. Marshall—" . . . Bishop Leonard's mission was a peaceful one related to the betterment of mankind, yet he died a soldier's death. His memory will be cherished by the soldiers whom he was serving."

Brigadier-General William R. Arnold, Chief of Chaplains—"Bishop Leonard's death is a terrible shock to all of us."—The Christian Advocate with permission.

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The religion of Jesus Christ is not one of "don'ts", but it is one of doing. Christianity is a fruit bearing religion and its fruits are love, joy, peace, long suffering, gentleness, faith, meekness, temperance, all goodness, truth and righteousness—A.J.B.

# Address by General MacArthur

(Published in "The Army Chaplain", Oct. 1935, Delivered before National meeting of Rainbow Division, July, 1935)

The shadows are lengthening. The Division's birthdays are multiplying. We are growing old together. But the story which we commemorate helps us to grow old gracefully. The story is known to all of you. It needs no profuse panegyrics. It is the story of the American soldier of the World War. My estimate of him was formed on the battlefield many years ago and has never changed. I regarded him then, as I regard him now, as one of the world's greatest figures—not only in the era which witnessed his achievements but for all eyes and for all times. I regarded him as not only one of the greatest military figures but also as one of the most stainless. His name and fame are the birthright of every American citizen.

The world's estimate of him will be founded not upon any one battle or even series of battles. Indeed, it is not upon the greatest fields of combat or the bloodiest that the recollections of future ages are riveted. The vast theaters of Asiatic conflict are already forgotten today. The slaughtered myriads of Genghis Khan lie in undistinguished graves. Hardly a pilgrim visits the scenes where, on the fields of Chalons and Tours, the destinies of civilization and Christendom were fixed by the skill of Aetius and the valor of Charles Martel.

The military code which the American soldier perpetuates has come down to us from even before the age of knighthood and chivalry. It embraces the highest moral laws, and will stand the test of any ethics or philosophies ever promulgated for the uplift of mankind. Its requirements are for the things that are right, and its restraints are from the things that are wrong. Its observance will uplift everyone who comes under its influence. The soldier, above all other men, is required to perform the highest act of religious teaching—sacrifice. In battle and in

the face of danger and death he disclosed those divine attributes which his Maker gave when He created man in His own image. No physical courage and no brute instincts can take the place of the divine annunciation and spiritual uplift which alone will sustain him.

Our country is rich and resourceful, populous and progressive, courageous to the full extent of propriety. It insists upon respect for its rights and likewise gives full recognition to the rights of all others. It stands for peace, honesty, fairness, and friendship in its intercourse with foreign nations.

It has become a strong, influential, and leading factor in world affairs. It is destined to be even greater if our people are sufficiently wise to improve their manifold opportunities. If we are industrious, economical, absolutely fair in our treatment of each other, strictly loyal to our Government, we, the people, may expect to be prosperous and to remain secure in the enjoyment of all those benefits which this privileged land affords.

But so long as humanity is more or less governed by motives not in accord with the spirit of Christianity, our country may be involved by those who believe they are more powerful.

Every nation that has what is valuable is obligated to be prepared to defend against brutal attack or unjust effort to seize and appropriate. Even though a man be not inclined to guard his own interests, common decency requires him to furnish reasonable oversight and care to others who are weak and helpless. As a rule, they who preach by word or by deed "Peace at any price," are not possessed of anything worth having, and are oblivious to the interests of others including their own dependents.

On looking back through the history of English-speaking peoples, it will be found in every instance that the most sacred principles of free government have been acquired, protected, and perpetuated through the embodied, armed strength of the peoples concerned. From Magna Charta to the present day there is little in our institutions worth having or worth perpetuating that has not been achieved for us by armed men. Trade, wealth, literature, and refinement cannot defend a state—pacific habits do not insure peace nor immunity from national insult and national aggression.

Every nation that would preserve its tranquility, its riches, its independence, and its self-respect must keep alive its martial ardor and be at all times prepared to defend itself.

The United States is a preeminently Christian and conservative nation. It is far less militaristic than most nations. It is not especially open to the charge of imperialism. Yet one would fancy that Americans were the most brutally blood-thirsty people in the world to judge by the frantic efforts that are being made to disarm them both physically and morally. The public opinion of the United States is being submerged by a deluge of organizations whose activities to prevent war would be understandable were they distributed in some degree among the armed nations of Europe and Asia. The effect of all this unabashed and unsound propaganda is not so much to convert America to a holy horror of war as it is to confuse the public mind and lead to muddled thinking in international affairs.

In the last 3,400 years only 268—less than 1 in 13—have been free from wars. No wonder that Plato, that wisest of all men, once exclaimed, "Only the dead have seen the end of war!" Every reasonable man knows that war is cruel and destructive. Yet, our civilization is such that a very little of the fever of war is sufficient to melt its veneer of kindliness. We all dream of the day when human conduct will be governed by the Decalogue and the Sermon on the Mount. But as yet it is only a dream. No one desires peace as much as the soldier, for he must pay the greatest penalty in war. Our Army is maintained solely for the preservation of peace—or, for the restoration of peace after it has been lost by statesmen or by others.

Dionysius, the ancient thinker, twenty centuries ago uttered these words: "It is a law of nature, common to all mankind which time shall neither annul nor destroy, that those that have greater strength and power

shall bear rule over those who have less." Unpleasant as they may be to hear, disagreeable as they may be to contemplate, the history of the world bears ample testimony to their truth and wisdom. When looking over the past or when looking over the world in its present form, there is but one trend of events to be discerned—a constant change of tribes, clans, nations, the stronger ones replacing the others, the more vigorous ones pushing aside, absorbing, covering with oblivion the weak and the worn-out.

From the dawn of history to the present day it has always been the militant aggressor taking the place of the unprepared. Where are the empires of old? Where is Egypt, once a state on a high plane of civilization, where a form of socialism prevailed and where the distribution of wealth was regulated? Her high organization did not protect her. Where are the empires of the East and the empires of the West which once were the shrines of wealth, wisdom and culture? Where are Babylon, Persia, Carthage, Rome, Byzantium? They all fell, never to rise again, annihilated at the hands of a more warlike and aggressive people, their cultures memories, their cities ruins.

And saddest of all, the downfall of Christian Byzantium. When Constantinople fell, that center of learning, pleasure, and wealth —and all the weakness and corruption that goes with it—a pall fell over Asia and southeastern Europe which has never been lifted. Wars have been fought these nearly five centuries that have had for at least one of their goals the bringing back under the cross of that part of the world lost to a wild horde of a few thousand adventurers on horseback when hunger and the unkind climate of their steppes forced them to seek more fertile regions.

The thousand years of existence of the Byzantine empire, its size, its religion, the wealth of its capital city were but added incentives and inducements to an impecunious conqueror. For wealth is no protection against aggression. It is no more an augury of military and defensive strength in a nation than it is an indication of health in an individual. Success in war depends upon men, not money. No nation has ever been subdued for lack of it. Indeed, nothing is more insolent or provocative, or more apt to lead to a breach of the peace than undefended riches among armed men.

And each nation swept was submerged by force of arms. Once each was strong and militant, each rose by military prowess, each fell through degeneracy of military capacity because of unpreparedness. The battlefield was the bed upon which they were born into this world and the battlefield became the couch on which their worn-out bodies finally expired. Let us be prepared, lest we, too, perish.

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Lieutenant Raymond C. Hohenstein, ChC, USN, has been awarded the Purple Heart in recognition of wounds received during battle action in the Pacific, it was announced this week by the Navy Department.

Chaplain Hohenstein received flash burns of the face, scalp, and right arm while aboard the U.S.S. California during the attack on Pearl Harbor, December 7, 1941. The battleship was severely damaged.

When the attack began, Chaplain Hohenstein was at the forward battle dressing station aboard the California. Shortly after the action had started, the Chaplain and several others were overcome by fuel oil fumes, and had to be taken out onto the open deck. Later an air attack was imminent, and Chaplain Hohenstein was carried to a place under cover. Just a few moments later a bomb struck where the Chaplain had been. It was this bomb which caused the flash burns. After he had been removed to the hospital, the second spot where he had been was also blasted with a bomb.

A graduate of Concordia College of Fort Wayne, Indiana, and Concordia Seminary at St. Louis, Mo., Chaplain Hohenstein was ordained in 1930 in St. Paul, Minn., and became a Navy Chaplain in 1940. From 1931 to 1940 he was pastor of the Redeemer Evangelical Lutheran Church in Chicago.

He is now on duty at the Naval Training Station, Great Lakes, Ill.—Chaplains Div. U.S.N.

# Strong, It Is Spiritual

By Chaplain Michael C. Elliott
(Office Chief of Chaplains)

A swelling tide of testimony in appreciation of the Chaplain and his service to a citizen army continues.

This testimony comes from many quarters. It is not confined to a particular group, and certainly not to the group which would be expected naturally to understand the important place the Chaplain is filling in this war.

Finest testimonials, of course, come from the soldiers. They are the ones who can intelligently judge. From private to general officer have come words of appreciation seldom heard heretofore except in rare cases. In addition are the praises of loved ones whose mental reaction is stabilized in the assurance of the spiritual leadership available in the camps.

In previous wars the Chaplain was hindered in his work. He was considered a sort of "chore boy." In this war a Chaplain is a Chaplain—free to carry on the duties of a spiritual leadership. It was a wise decision when the Army Chaplain was given the freedom to do the job of God's man.

If an army is to be strong it must be strong spiritually as well as physically. The work of the Chaplain in this struggle has proven that men are not "softies" who faithfully attend services of worship, and who pray unashamed. Soldiers who participate in a Communion or sacramental service are not made unfit for the duties of soldiers no matter how arduous those duties. In fact this Army is a spiritual Army and that is why it is strong. The Chaplain has been free to "harden" the men spiritually.

Significant indeed are the figures of attendance at services of worship as tabulated in the Office of the Chief of Chaplains. From July 1st, 1941, through February 28th, 1943, the total attendance at religious services around the world was 59,829,879. Communion and sacramental services held totalled 963,901 with 7,255,098 participating.

The above amazing totals indicate the scope of the work being done by the Chaplain —now that a Chaplain is a Chaplain. And these figures do not include the personal conferences and many other activities of the Chaplain.

Lieutenant General Brehon Somervell, Commanding General of the Army Service Forces said recently.

"The work of the Corps of Chaplains is not just an appendage to the military effort. It is an integral part of the fight of our government to preserve the principles in which we believe and which are cherished by all true citizens of this nation."

A citizen Army appreciates the evaluation given the Chaplain by the Chief of the Army Service Forces.

Soldiers understand that only the strong can be free.

Spiritual training goes hand in hand with physical training and as a result we see the finest and strongest Army in the world. This spiritual program goes far beyond anything ever before offered men who fight for their country—and it follows the men into the jaws of battle.

From early morning until late in the evening the Chaplain performs his duties. Pastoral work is vital. Men come with all kinds of problems—some important—some not so important—but every problem is important to the man who brings it to the Chaplain and the Chaplain considers the moments spent with the soldier a sacred opportunity. In addition there are conferences in the hospital—a fruitful and inspiring ministry even if it is a draining one. And there are guard house conferences. Here are the men who have violated in one way or another the just laws of discipline. It is a mental strain but always worthwhile.

The Chaplain visits the barracks, eats with the men in the mess hall now and then, spends the day with the men on the firing range, hikes with them three miles, eight miles, fifteen miles. The Chaplain is subject to call day and night. No call will go unanswered. Hours mean little to Chaplains. The men understand this—and that is why that in every camp at home and abroad the Chaplain is loved and respected by a gallant Army.

Soldiers know that when the going gets rough they will have a friend close by—a friend they can trust. They know also about Chaplains who give their life belts to men who do not have them. They are moved in their imagination by the sight of a Chaplain handing his life belt to a soldier. They see the Chaplain turn his face toward his "Commander-in-Chief" and then suddenly disappear into a watery grave. The men know all about this—and their loved ones back home know all about it. They know also that it takes more than bullets to stop a Chaplain whose men need him.

They remember the Chaplain who was tending wounded on the beach when an enemy plane flew overhead and strafed the group with gun fire. The wounded were not hit, but the Chaplain was killed.

It is not surprising that the swelling tide of testimony continues and that the Kingdom of God has gained a great victory. The spiritual leadership of the Chaplains in this war has opened the hearts of the people to the message of God and His sustaining Grace. The United States of America will not be the same when peace comes. Spiritually strong soldiers, and their loved ones, will see to that.

And so, under the leadership of a man of faith and prayer—a man who has experienced in his own life the power of the Holy Ghost—the Chaplains continue their unparalleled work. The Chief of Chaplains, William R. Arnold, is a power-house behind every Chaplain as far as human influence is concerned—and he is the power-house simply because the power of God flows through him and thus to the individual Chaplain who is sustained in the midst of unprecedented burdens.

This Army is a spiritual Army and that is why it is strong—and that is why the swelling tide of testimony in appreciation of the Chaplain continues—the Chaplain who has gone out not to be ministered unto, but to minister.

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"How beautifully they stand!
The honors of our native place
The bulwarks of our land."—Selected

## Honoring Heroes

Two destroyer escort vessels, named for the first two Navy Chaplains to die in this war, are being added this week to the United States Fleet.

The U.S.S. Kirkpatrick, named for Captain Thomas Leroy Kirkpatrick, who became the first Navy Chaplain to die in World War II, while serving aboard the U.S.S. Arizona at Pearl Harbor, will be launched June 5th at the Orange, Texas, shipbuilding yards of the Consolidated Steel Corporation. Sponsor will be the widow, Mrs. Genevieve Kirkpatrick of Flourtown, Pa.

The U.S.S. Schmitt, named for Lieutenant (jg) Aloysius Herman Schmitt, the first Catholic priest serving in the Navy to be killed in this war, and who died in the U.S.S. Oklahoma at Pearl Harbor, was launched May 29th at the Bethlehem Steel Corporation yards at Fore River, near Quincy, Mass. Sponsor was Mrs. Elizabeth Buehheit of St. Lucas, Iowa, sister of the Chaplain.

Chaplain Kirkpatrick was born in Cozad, Nebraska, in 1887, and became a Navy Chaplain in 1918. He was a graduate of Colorado College, Colorado Springs (1911), and McCormick Theological Seminary in Chicago, and was affiliated with the Presbytery of Chicago as a member of the Presbyterian Church, U.S.A. Chaplain Kirkpatrick had been awarded the Yangtze Campaign Medal and the Victory Medal (World War I) with the bronze star indicating sea duty in a combat zone.

When the Japanese attack began on December 7th, Chaplain Kirkpatrick was in the wardroom of the Arizona eating breakfast with other officers. Immediately he ran to his assigned battle station. A few minutes later he and many other men were killed instantly in an explosion.

Chaplain Schmitt, affiliated with the Roman Catholic Archdiocese of Dubuque, Iowa, was ordained in 1935. He was a graduate of Columbia College, Dubuque, Iowa, and North American College, Rome, Italy. He served as Curate at St. Mary's, Dubuque, Iowa, just prior to entering the Navy in July, 1939.

Chaplain Schmitt was awarded the Navy and Marine Corps Medal posthumously for "distinguished heroism and sublime devotion to his fellow men." When the U.S.S. Oklahoma capsized during the Japanese attack, the Chaplain was trapped in a small compartment with several men. The only means of escape was through a small port hole. The citation records that he, "with disregard for his own plight, assisted his shipmates through the aperture. When they, in turn, were in process of rescuing him, and his body became tightly wedged in the narrow opening, he, realizing that other men had come into the compartment looking for a way out, insisted that he be pushed back into the ship so that they might leave. Calmly urging them on he remained behind while they crawled out to safety."

The only other U. S. Naval vessel named for a Navy Chaplain is the destroyer, U.S.S. Livermore, christened at Bath, Maine, August 3, 1940, in honor of Chaplain Samuel Livermore, who was born in 1786, and served as Chaplain aboard the U.S. Frigate Chesapeake under appointment by Captain James Lawrence, U.S.N.—Chaplains Div. U.S.N.

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A Purple Heart in recognition of combat wounds has been awarded to Lieutenant Arthur F. McQuaid, ChC, USNR, it was announced today by the Navy Department.

Chaplain McQuaid was injured last November when his ship fought an engagement in the South Pacific. He is now on sick leave, recovering from severe burns received as the result of enemy fire.

Chaplain McQuaid entered the Navy in 1940. He attended Boston College, 1923-25, and St. John's Seminary, Brighton, Mass., from 1925 to 1931. He was ordained at Holy Cross Cathedral in 1931, and from that time until his entrance into the Navy, served St. Margaret's Church at Lowell, Mass., his birthplace. —Chaplains Div. U.S.N.

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There are two prayers that we all should pray—light to see the will of God and power to do it.—Selected.

# To Marry or not to Marry

As a counselor I have not felt that it was my place to decide such a momentous question as "to marry or not to marry" for any young couple. Rather, it seems better to help a young couple to add up all the pro's and con's and then let them make their own decision.

Such a strong emotional element is present in making this decision that the help of a counselor is very worth while so that all the major points involved in the decision will be faced squarely.

The tendency of the young couple will be to minimize the difficulties and pitfalls of wartime marriage; if he is not careful it will be the tendency of a counselor to exaggerate these same difficulties.

Some have gone ahead and married, but others, after facing the major issues, have decided to wait. Then has come the frantic fear and the surging emotions of the last few days before separation.

*Guidance needed.* In the midst of all that the church is doing for men in the service, there seems to be a neglect of the young couple about to be separated. They need definite guidance, some experience to look back on that will strengthen them in those moments of loneliness that are bound to come.

Several months ago I had long conversations with a young couple on this very problem. Emotionally they wanted to get married; rationally, they had decided it was not best, but yet as the day of separation neared the emotional strain became almost too great to bear.

It was evident that they needed some uplifting, strengthening experience which would help to take away some of the fear of separation. As the day of his departure grew near, an idea suddenly presented itself. Why not let them put in words, in the form of a ceremony, their pledges to each other for the period of their separation?

We talked it all over, facing all the possible alternatives—that maybe they would grow apart instead of together, that maybe one might become interested in someone else,

that the boy might not come back. We decided upon the type of conduct that each was to expect of the other during the period of separation.

Then, hastily, we placed our thoughts in written form, in a sort of pledge ceremony. It was written in less than ten minutes, in the creative moments that came at the close of our conversation.

Then the young couple stood, facing a large portrait of Jesus, and made their pledges to each other as I (standing beside them) read the document which we had written.

It is given here exactly as originally written, without any attempt to revise or refine it:

"We are met alone to face a deep and real problem, which life has thrust upon us. And we are not alone, for we stand in the very Presence of Jesus, our Master. It is to Him that we look for strength, for guidance, for fortitude to face this problem of life. We realize that what is happening to us does not matter so much as how we are facing it and will face it in the future.

"And so, it is our purpose to meet here and to pledge ourselves to each other. In the presence of Christ we pledge:

"First, that we will be true to each other while we are apart.

"Second, that we will be frank with each other concerning what may happen to our mutual feelings during our separation.

"Third, that we will face whatever may come with faith in God, believing that, even though it might be through tears, in some way God's will shall be done.

"And now—

"Do you,—, pledge to—, whose hand you hold, your loyalty, your devotion, your trueness, your love while you are separated from her? (The young man replied in the affirmative).

"Do you promise to keep sacred in your memory the hours you have spent with her, to keep yourself clean and upright for her sake? (Again the young man replied in the affirmative).

"And now—

"Do you,—, pledge to—, whose hand you hold, your loyalty, your devotion, your trueness, your love while you are separated from him? (The young woman replied in the affirmative).

Do you promise to keep sacred in your memory the hours you have spent with him, to preserve your love for him, to be brave in his absence and joyful in his return?" (Again she replied affirmatively.)

(I then stepped quietly from the room and left them alone for a few moments.)

The next day he went away. Months later a letter came back to me: "I can't express myself much in a letter, but we want to thank you for all the help you gave us. The vows that we made that night help out a lot. Thanks again."—Harold L. Phillips—Condensed in "Protestant Voice" from "International Journal of Religion Education."

## The Silver Cord

(The Christian Herald with permission)

Lost? Who says that? We who give our pittance of coin or food for "Victory"? We who speak of this precious democracy, these Four Freedoms, the inalienable rights of man? Dare we say "Lost"? or shall we stand in the presence of this amazing thing as the beloved John and Mother Mary stood at Calvary, with the same silences rolling in our souls, with the same voices from on high?

They went aboard the troopship in the still watches of the night. There was no shouting, no bon voyage laughter or song, no band playing. Like an endless olive-drab river they flowed in through the street-gate, down the long dock to the gangways and the great gaping doorways in the side of the ghostly ship. In they went, glancing back now and then over their shoulders at the lights of the city, looking up sharply at the sound of a tug-boat whistle, man after man after man, endlessly, quiet as the fog that drifted in over them and their ship, a fog that sat on little cat-feet and watched them in silent wonder. Down, down into the bowels of the ship, to slip their packs and sit down on the floor and brush an olive-drab sleeve across their foreheads and say to one another in the dark, "Well, this is it."

In a dim cabin somewhere in the officers'

quarters, four chaplains were talking. They were four strong men from the ends of the earth, as far apart theologically as the poles are apart. Yet among them ran that silver cord of the Spirit which binds true men of God together in that spiritual camaraderie which only they and God can ever understand.

They were men of different creeds. Four of them. And young! George L. Fox, Methodist, was the oldest and he was only 43; in World War I he was cited for valor, and in a Vermont parsonage his children played with the medal he got back there in '17—the Order of the Purple Heart. Alexander Goode was Rabbi of Congregation Beth Israel of York, Pa., and he was 32. Father John P. Washington had lately been priest of St. Stephens Roman Catholic Church at Arlington, N. J. And there was Chaplain Poling, Clark Poling—son of Dan—pastor of the First Reformed Church of Schenectady, N. Y.—aged 32, with cap at jaunty angle and laughter at the corners of an eternally smiling mouth and a solid soldier jaw. Thirty-two!

They shook hands and had a joke or two and then they went about their Father's business among their men of war. They were Methodist, Reformed, Roman Catholic, Jew—but not one in a hundred of the men aboard ever thought of them as merely that. These were the men who led them in prayer. These were the selectees of God sent there to make God's voice louder than Mar's. They brought no sectarian dogma, teaching or creed; they brought the silver cord that makes one all the children of God.

A day, two days, three—who knows?—they ministered on their way to the war. And then it came. A periscope came to the surface, slowed down, twisted, turned, stood still as the eye of a snake. Between periscope and ship slid the torpedo. Why did not God stop it? God, good reader, had nothing to do with the torpedo; this was hell's business, engineered of men who put faith not in God but guns. It struck—and panic swept the decks.

Life-rafts went overboard; men slid down the ropes; men jumped. The chaplains went about, quieting the men. There were fewer, fewer, fewer men on the decks, and quiet slowly took over from clamor. From nowhere four young soldiers came, looking helplessly over the rail. They could not jump; somehow, in the panic, they had lost their life-belts! They had no chance for survival now, and they knew it.

Daniel O'Keefe, able seaman ,says he saw it. He saw the four beltless soldiers; he saw the four chaplains stop them, talk to them, and then deliberately take off the belts that would have given survival and adjust the belts on the olive-drab shoulders. Then when there was no other living soul to help, the four chaplains knelt together in prayer. The life-rafts drifted away, and left them there.

Look at them there, all ye who are saying that Jesus Christ is dead! Look at them, ye who are asking so bitterly, "Mankind is being crucified—and where is God?" Look at them, and lift your faces and lay hold upon the silver cord and know that hope did not die on Calvary, that there are still among us, as leaven from heaven, men made in the mold of the Christ.

There will be those who will shake their heads and say it is so needless, that it is even foolishness. Foolishness? Aye—this is the foolishness of the Cross. Needless? Yes—as needless and as soul-shaking as the Christ who might have found a physical survival in Gethsemane and refused it. The four may have prayed, "Let this cup pass from me," yet when the moment came they took the cup as He took it. And because they did that, four boys will some day come back from this horror to settle down again in four little towns in Texas or New York or maybe Idaho and live forever in the shadow of a golden cloud out of which will come a still small voice whispering, "You live because they were lost." Or they may say with Barabbas, "That's my cross he's on!"

Lost? Who says that? We who give our pittance of coin or food for "Victory?" We who speak of this precious democracy, these Four Freedoms, the inalienable rights of man? Dare we say "lost?" Or shall we stand in the presence of this amazing thing as the Beloved John and Mother Mary stood

at Calvary, with the same silences rolling in our souls, with the same voices from on high?

They asked no questions. They asked not, "Are you a member of the Reformed Church?" Or, "Do you happen to be a Jew?" Not they. Poles apart theologically, yes, yet in them somehow, as in little Bethlehem, are caught up the hopes and fears of all the years. And in them in the meaning, the goal, the faith in the world to be, that burns like a torch in the hearts of a free world struggling through blood-mists up to God.

If they had lived, they would have been great ministers. They would have served great churches. But churches, after all, are human. They are organizations, weapons in the hand of God, instruments, and The Four would have used them as instruments, no more. But think now of how they serve, without waiting for that. Think of a Congregation spanning time and all the ages, and you have it. Their parish is the world. They serve one Church, and one alone, the Church Christ wants upon this earth. In that wild moment on the deck they swept away those senseless barriers between "the churches" that make us merely, pitifully "denominational." They knew no creed here but the universal creed of faith unrationed, the common property of all men who believe, the mystic union which exists between Christ and the children of God whether they worship in Protestant meeting houses, Catholic cathedrals or Jewish synagogues. They hurled back across the tossing North Atlantic the seeds of that Church—the Church that must come, and soon.

And they did more. They gave the final lie to 'lebensraum'. They have destroyed the concept of the master race. What must the Nazi think of them? What must think those who hate the Jew and imprison the Lutheran Niemoeller and shoot the priest? What must the bigot think, challenged by men to whom forms are nothing when the cause is God's? What has the cynic, the superman, the little nationalist, against such a faith and such a brotherhood? This is the lever in the hand of God with which He shall at last move the world and change its face. This is the silver cord with which He binds all men.

Four chaplains? Not now. They are four torches in the van of marching men. A million mothers will be saying, "If only my son may be like that!" Ten million freemen marching, fighting for a Christlike world will be saying, when they read of it, "This is what we fight for." This is not death, but inspiration. This was meant for us to see and understand and build upon. This is for us, that we may lay hold upon the silver cord that held The Four together. And if ever, henceforth, this silver cord be loosed, this golden bowl be broken—then God help us all!

## The Army's Bravest

By Chaplain Lee Edwin Walker

Out of this conflict there has emerged the American version of an Airborne Division. It is an outfit which takes to the air in huge gliders and rangy transport planes. Parachutists are plentiful here. Perhaps they are not exactly "supermen", but they are trained almost to physical perfection and are capable of performing feats of endurance, in mass formation, unthought of five years ago.

It is an education in itself to be brought into the confidence of these men who hurl themselves out into space, or to put it in their language, who "hit the silk". They are proud of the wings they wear . . . and they are prouder still of the leather boots they wear which distinguish them from all others in the armed forces.

But without exception they have told me of the fear which grips them in the hours and minutes and seconds before the command comes for them to actually jump. They have an implicit confidence in the chute strapped to their backs . . . an absolute confidence that it has been packed correctly and that it will open . . . but always there is that haunting thought that something could go wrong, that there might be a partial or a complete malfunction, that the winds might be unkind, or that the ground might prove rather unfriendly. I was with a battalion of them yesterday

during one of their routine training jumps. There were nine planes in the formation. In the lead transport in which I flew, there was a constant stream of chatter and enthusiasm as we winged our way toward the designated field. At intervals most of them fingered their static lines, snapped and unsnapped the fastener that clips to the wire running the length of the plane that automatically opens the chute, checked and rechecked their equipment, and adjusted the protective chin strap. The air was chilly at the altitude at which we were flying, yet most of them wiped perspiration from their faces every few minutes. One soldier, barely over eighteen, sucked rather nervously at a lemon. The jump master and the lieutenant in command stood in the open doorway surveying the scene below, seemingly oblivious to the fact that we were traveling almost two hundred miles an hour at an altitude of about a thousand feet. They were as much at ease as though they were standing at the front door back home! I walked to the door to have a look myself. The blast from the prop of the left motor was strong but refreshing. Below I could see the winding white strip of a U. S. Highway. I walked back through the plane, speaking to the men individually. "Say a prayer for us, Chappie", was on the lips of everyone. The light above the door turned red, indicating that we were approaching the jump field. "Stand and hook up", yelled the lieutenant. The talking ceased. Each had his static line in his left hand and fastened it to the wire above. The lemon had disappeared! "Check equipment and sound off", called the jump master. Each man, with scrutinizing eye, checked over what might be the vulnerable points in the harness and chute of the man ahead of him. A husky chap from Tennessee with a red cross on his arm yelled, "Fourteen ready". A slender lad in front of him followed with, "Thirteen ready". "Twelve ready, sir", called out a bronzed Filipino with a broad smile framing his flashing white teeth. "Eleven, ten, nine, eight . . . . ". The light flashed green, indicating that we were over the field. The jump master took one last look. "Are you ready . . . . go", he yelled, slapping the lieutenant across the arm at the same instant. He disappeared through the door! With their feet well spread, his men were shuffling, or almost running, toward the opening in the side of the plane. All that could be heard was the roar of the powerful engines and the rattle of the static lines as each shoved his forward. With feet together, and with arms tightly crossed in front gripping the emergency chute strapped above the belt, each poised for a split second . . . and then disappeared below the belly of the plane.

I hurried past the radio operator and on to a position just behind the pilot and co-pilot, both of them hardly more than youngsters. The plane banked sharply to the left and we looked down on almost two hundred glistening silk canopies. Some of them hung rather hazily, while others were making a more rapid descent. The last we saw of them they were beginning to untangle themselves from their chutes. The pilot turned and said, "Chaplain, without a doubt they are the bravest men in the army"!

There are both humorous and harrowing experiences to be told by these men who hazard their lives in such a way. There is one told to me of the parachutist who complained of being siezed with paralysis when the command, preparatory to the jump command, came to "Stand and hook up". But rather than being paralyzed it was discovered that in his nervousness he had merely neglected to unfasten his safety belt! And then there is the incident told to me of the chaplain who stood in the doorway, lifted his eyes toward heaven, and was heard to prayerfully say, "I hope my Boss is not peeved at me today".

The belly of a transport plane might seem to be a strange setting for a prayer meeting, but I venture to assert that some of the most passionate and burning prayer being offered today is being uttered there! It is not cowardice. It is merely a demonstration of what some of us have always believed . . . that man's extremity is God's opportunity. There are few if any atheists when the static lines are hooked up and the open door is waiting for them to go through!

My mission here is to teach men that if

they want God then, then they had better want Him now! For wanting God only occasionally, and always then in nothing but an emergency, is to want Him merely for the same reason some people want a hot water bottle at night—something that will ease them through an anxious moment, and then can be thrust aside without further thought—or at least not until the next emergency rears its ugly and sometimes terrifying head! But the God of our armed forces must one day be, not only a God for the storm, but a God for the calm as well; He must be as real and as reachable at the door of the barracks as He is at the door of the transport plane! For this cause you and I came!

## Letters From A Parent

Dear Chaplain:

Just want to let you know how we appreciate what the religious services mean to our son and, no doubt, to many more boys who are in the armed service of the nation.

Our son is now at Fort Belvoir and wrote to us under date of April 3rd as follows, "I don't know why it is, but going to church on Sunday morning seems to break the work and makes things a whole lot easier and more interesting."

Billy has always gone to church with us but is not one who has seemed to be over enthusiastic about it, and we have waited a long time for an expression of this type.

We would appreciate it if you could find time to see him and get acquainted with him. I am sure you would enjoy a chat and I am quite sure he would.

There is another boy there from our church and a very good friend of Bill's. His name is _____. Bill could possibly tell you just where he is located. Anything you can do to help our sons will be greatly appreciated by the parents of both these boys.

Thanking you very much for what has been done and assuring you of our support, I am,

Very truly Yours,

## Saved By A Bible

(The following letter from a United States Army lieutenant to his sister in Pennsylvania was posted, in its entirety, on the Bulletin board at Patterson Field, Dayton, Ohio.)

Dear Sis:

. . . . . I have escaped death at the hand of an enemy in a way so amazing I am still in a daze. You remember I armed myself with a Bible when I knew I was going over? That Bible is the reason that I am still here and able to write this letter. Here is the story: My buddy and I were sent out on duty in the work I told you before was our job. We had just received information, the most important in weeks. When we were discovered by the enemy I gave my buddy the information we had collected, told him to beat it with it, prepared myself to face them. It was the first time I'd been faced with the necessity of pointing my gun at a man.

My buddy had not obeyed my order. As I reached for my carbine, a shot struck me in the breast and blasted me down. Thinking I was dead, my pal jumped for me, grabbed my carbine as well as his own and blasted away with both guns . . . He was amazed when I rolled over and tried to get up. The force of the bullet had stunned me. Dazedly, I wondered why. I pulled that little Bible out of my pocket and in utter muteness looked at the ugly hole in the cover. It had ripped through Genesis, Exodus, Leviticus, Numbers, on through the other books, Samuel, Kings, and kept going. Where do you think it stopped? In the middle of Psalm 91, pointing a finger at this verse:

"A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shall thou behold and see the reward of the wicked."

Sis, when I read that verse it raised me three feet off the ground . . . In utter humility I said, "Thank you, precious God."

Your loving brother,

George.

—From "The Consolidated News," San Diego, Calif.

The Christian religion in its essence is loyalty to the life of love, of fellow-feeling, of brotherliness, of selflessness as taught and lived by Jesus of Nazareth. If you wish this made clearer to you, I suggest that you ponder the three following incidents in the life of Abraham Lincoln:

One Sunday morning Lincoln, early in his career, was on his way to church dressed in top hat and frock coat. He suddenly heard the squeal of a pig and turned to see the unfortunate animal caught between the rails of a fence. Off went top hat and frock coat and down in the mud went Lincoln. The pig was duly released and Mr. Lincoln was duly rendered unfit in appearance for the service of worship.

During the Civil War a colored woman, concerned that her husband, a Union soldier, had not received his pay, came to Washington to consult President Lincoln on the matter. The first guard in the White House grounds she encountered asked her facetiously, "Business with the President?" To this the answer came, "Befo' Gawd, yes." The woman escaped the clutches of this guard and in some manner found herself struggling with another outside Mr. Lincoln's office door. Lincoln came to the door to inquire of the disturbance and was informed that the woman wanted to see him. He observed, "There is time for all who need me. Let the good woman come in." He heard her story and promised that if she returned the next morning the papers necessary to securing her husband's pay would be ready. He led her to the door and the woman later described the parting in these words, "He bowed to me lak I wuz a natchel bawn lady."

During the War, President Lincoln made a kind remark at a White House gathering to a southerner in the presence of northerners. A northerner remonstrated against that form of treatment of one of his enemies who, he declared, ought to be destroyed. To this Lincoln answered, "How can I better destroy my enemies than by making them my friends.

Any man, the least soldier in the Army of the Nation, can understand the meaning of this spirit and understanding can teach it. You men of the Christian Endeavor bear this responsibility.—Dr. Wm. Stuart Nelson.

## General Miller Writes Home Folks

Dear Madam or Sir:

We welcome to our Training Center "your" citizen-soldier, now in the military service of his country. We are seriously interested in helping him to make his adjustment from civilian life to army life. This adjustment requires many changes. For some it may involve breaking away from a well established civilian routine to the new and different military life. For others it may involve the first real break from home, the first major adjustment of one's life. Your citizen-soldier needs your help in his adjustment. He needs a clear, free, contented mind in order that he may make the adjustment with the least difficulty. You have our assurance that we have his highest welfare at heart and that you can be of great assistance to us in helping him to achieve his ambition in the military service by becoming a superior soldier, one worthy of continuance in advancement. You are of course anxious to do all within your power to help our citizen-soldier and you desire to know something about the conditions surrounding him. It is with these things in mind that I am writing you.

We assure you that your citizen-soldier will receive the best medical and dental care, and that his mental and moral welfare will receive our sincere and serious attention. Religious services are held regularly in the chapels on the post. Chaplains are on duty all hours of every day and are vitally concerned about the moral and religious welfare of the men in training. Chaplains are always available to offer help or advice, as needed.

Your soldier will be here in training from five to twelve weeks, depending on the partic-

ular course he is pursuing. He will be quite definitely restricted during their first two "quarantine" weeks. The Engineer training is, of necessity, very intensive, giving the soldier little free time.

Visiting is not prohibited, but, by the very nature of the situation, it is somewhat restricted. Living quarters and eating accommodations are extremely difficult to find in close proximity to the camp. Transportation facilities are taxed to the utmost and are hardly adequate for extra travel which may be caused by many visitors. We suggest that you do not attempt to visit your soldier during his stay at this center, unless reservations have been made in advance.

If an emergency arises, such as you feel should warrant having him home, it is suggested that you ADVISE YOUR LOCAL RED CROSS CHAPTER. They will do what is proper very gladly and well, and, if the emergency warrants it, they will arrange to have your soldier home sooner than if you contact him directly. A letter, wire or phone call might worry him unduly. Furthermore, the trained Red Cross worker knows the channels through which the service men may be reached quickly.

The soldier's adjustment can be made more readily, rapidly, and happily if he is not handicapped by worry over home conditions which he can in no way help under the existing circumstances.

We have found that the soldier's major problems are usually of a domestic nature. Most such problems may be avoided if care is exercised in correspondence. Pay Day is a great day; Mess Call is a welcome call; but Mail Call is the best call of all. The soldier in deepest gloom is the one who receives no mail. The soldier in saddest plight is the one who receives disquieting letters which bring him needless anxiety.

Write to him frequently and regularly, if only a card or a brief note. Keep in mind that his training is intensive and that his time is greatly limited. Write letters that will gladden his heart. A gloomy and depressing letter from home may break his morale and lower his efficiency. Our service man has a great task to do and he should not be burdened with unnecessary concern and worry. Your words of good cheer will dispel the blues, should he have them, and give him strength of spirit to carry on joyously until the enemies of freedom are completely overthrown.

Most sincerely yours,
L. W. MILLER,
*Brigadier General, U. S. Army*
*Commanding.*

Note: The home folks of every service man reporting for duty at this Training Center receive the above letter. The Editor of this Journal commends it. A. J. B.

## Padre Mannion

By Louis J. Maloof
Sergeant-Reporter, U. S. Marine Corps

The first Chaplain of any denomination to join the Paramarines, take the arduous training and make the jumps with his men is Lieutenant Commander Joseph Patrick Mannion, ChC, U.S.N., who received his paratrooper wings here this week.

Father Mannion, a priest from the Diocese of Pittsburgh, ordained June 16, 1935, undertook the hazardous training and despite his 33 years of age finished the course at the top of his class.

As senior man in his platoon, the Padre, as the men call him, was the first to confront the dangers of parachuting. He insisted on being treated as "one of the fellows" and won for himself the confidence and admiration of his men.

He took his training philosophically, making his first plane jump May 18. He later said smiling that he "felt a touch of eternity, coming so near yet still being so far away from heaven."

Commissioned by the Navy March 1, 1939, Father Mannion served three years at sea, first aboard the aircraft carrier, Saratoga, and later on the U.S.S. Brooklyn. In May, 1942, he became post chaplain at the New River Marine base, the first priest to perform this duty. He joined the Paramarines last April.

Only son of Mr. and Mrs. Patrick J. Mannion, 206 Bessemer Avenue, East Pittsburgh, Pennsylvania, Father Mannion attended Saint Vincent's prep school, college and seminary at Latrobe. Before entering the service he was an assistant at Saint Andrew's Church, Northside Pittsburgh.

Athletically inclined, the Padre was left halfback on his college's football team, and later played semi-professional baseball in the Greater Pittsburgh League.

The Padre hopes to leave soon for combat areas "to be where the men will need me most." While his men will be armed with weapons of modern warfare, in his pack will be a Mass kit and the holy oils of Extreme Unction.

He will make the jumps in the thick of the fight—perhaps give absolution from the sky and bless the space through which his men will descend to perform their duties of war. —Chaplain Div. U.S.N.

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There is an ancient Chinese proverb to the effect that to worry too much about the present state of things is useless for in 500 years it will not make any difference anyway. Speaking before the General Assembly of the Presbyterian Church in Detroit Wendell Willkie recently told how the Chinese mind has changed. He said :"China . . . is now going through a kind of educational revolution . . . It is this process that has made China today no longer a nation of inert masses, but a nation of individuals . . . willing to fight and die for a future of freedom . . . This kind of work, in which our American missionaries have been so loyal and conscientious, is a fine example of what I mean by leadership."

"The missionaries themselves are leaders —but that is not all the point. They teach the people to provide their own leadership . . . develop . . . a sense of well-being, of self-reliance, of self-respect . . . And that, I believe, is one of the chief causes for the good will toward the United States that now exists in almost every corner of the earth."—R.J.

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"I am ready to go; ready to meet my Saviour."—Captain Colin P. Kelly.

# The Navy Chaplains School

In the historic city of Williamsburg, Virginia are situated two schools, one of the oldest and one of the youngest schools in the country—The College of William and Mary, second oldest in the United States, founded in 1693 and the Navy Chaplains' School, established little more than a year ago.

The Navy school is in its first month on the famed William and Mary campus. It was organized at Norfolk, Va., in February of 1942 for the purpose of providing a two-month course of training for newly-commissioned chaplains, and was moved to Williamsburg on March 24, 1943.

Student chaplains live in Old Dominion Hall and conduct their class work in Marshal Wythe Hall. Protestant morning devotions are conducted in the chapel designed by the famous architect, Sir Christopher Wren, and constructed in 1695. Another chapel on the ground floor of the residential hall is available to Catholics for private devotions.

The basic purpose of the training course has been described as that of helping clergymen to "take off their civilian shoes and put on their running spikes." According to Captain C. A. Neyman, (ChC), U.S.N., Officer-in-Charge of the school, the novice chaplains show good spirit in adapting themselves to the necessities of their new life.

The nature of these necessities soon becomes apparent to the students, who discover early that they are in for one of the busiest two-month periods of their lives. The daily schedule calls for morning devotions at 6:45 and breakfast at 7:15. Classes are held from 8 a. m. until noon, and from 1 p. m. until 3 p. m. Physical drill completes the afternoon. Evenings are occupied with study, educational motion pictures, or special classes.

One highlight of the eight weeks is the "Shakedown Cruise" when students are assigned to understudy chaplains at work at naval activities in the area. Here they put to test the ideas gleaned from their classes, in order to obtain the answers to any questions that may arise before they leave school

to go out on their own.

This field work continues for two weeks. During the other six weeks, once each week, the chaplains make a field trip to explore some phase of the many naval activities in the vicinity—the Navy Yard at Portsmouth, the Naval Air Station, and the Naval Operating Base at Norfolk.

The staff at the school is well qualified to arm the graduating chaplains with the best available information. Chaplain Neyman, Officer-in-Charge, has been a Navy chaplain since 1918, and has had varied experience both at training stations and at sea.

Two of the instructors have come very recently from sea duty. Commander Edward B. Harp, ChC, U.S.N., Executive Officer of the school, is a survivor of the aircraft carrier Hornet. Lieutenant Merritt F. Williams, ChC, U.S.N.R., is a survivor of the aircraft carrier Wasp which was sunk last fall.

Lieut. Comdr. J. F. Robinson, ChC, U.S.N., another instructor, has included service afloat and with the marines in his six years of navy experience. The school's personnel officer is Lieutenant O. P. Maddox, ChC, U.S.N.

Reports received from the chaplains trained at Norfolk show that the program is properly geared to fill the need of civilian clergymen who, in most instances, are having their first taste of military life. One recent graduate of the school commented: "I cannot tell you how much the Chaplains' School meant to me. Even more than the course of instruction do I value the privilege of associating with such men as are on the faculty. They have given me a vision of what the chaplaincy can mean. My prayer is that I may be able to live up to the vision."—Chaplains' Div. U. S. Navy.

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So far as the American soldier is concerned this is not a singing war. It is a praying war. Our men are going forth with grim determination and with prayer. Verbally and mentally they pray; and may the home folks pray. May all pray, pray at the altar, in the pew, out of the heart as we work and as we play may all pray without ceasing.—A.J.B.

## From A Remote Island

Excerpt from a letter received from Lieutenant (jg) Francis B. Sayre, (ChC,) U.S.N.R.

Not long ago we anchored in the lee of a remote little island. I'd never heard of it before, and there wasn't much to be seen. Not a place to relieve the loneliness of the sea, nor to inspire an unknown future with hope! It struck you as empty, and even God seemed as far away as at the moment was home.

But some of us went ashore. We hiked over a hill to a native village. Strange houses, primitive life and people! But strangest of all was the fact that all the children were nowhere to be seen. Pretty soon, however, they emerged from a large school-hut, all smiles and clean clothes. They had been praying. "Praying?" we asked. Yes, "praying for Christians everywhere, and for Peace", was the reply. Somehow, after that we were neither lonely nor hopeless, for God had come close to us in the smiling eyes of these people.

From far to near, from desolation to faith, from death to life: that's the eternal truth of Easter. How empty the world must have seemed to the Disciples when their Beloved had been taken from them that first Good Friday! Perhaps there are times when it seems to us too as if God had forsaken the world. But then remember, dear ones at home, how Christ prayed. God is with us now and always, and we pray that He is with you this Easter morning. He will not forsake His own, wherever they may be. And does not His presence bring us close together!

## From The Ground Up

Reviewed by Chaplain Paul Shelford

"From the Ground Up", a new book giving the picture of the training of a pilot from Pre-Flight to combat, is one all officers and men of the Air Forces will enjoy. Collaborating authors are Corey Ford and Alastair MacBain, magazine writers, who spent six months touring Army Aviation Training

Centers. Published by Charles Scribner's Sons the book will remind us of the ultimate aim and purpose of the Air Forces.

The authors have hit upon a clever method to make the book human and humorous. The larger portion of each chapter in a vigorous style gives the factual background of what is happening during the intensive training. The evidence that a psychological balance is maintained comes in the incidental story of a friendship that ripens into marriage.

Seemingly, every phase of the training and development of the pilot is covered, including the morale building factors, the work of the Chaplains, and the USO. A glimpse of the training necessary for each member of the crew is given always from the personal angle. The sense of unity and fraternity of the nine-man crew is adequately portrayed.

Since they must learn to live and work together, perhaps even die together, they must be utterly dependent on each other, confident in the ability of each to perform his particular task.

The colored illustration by Lieut. John T. McCoy, Jr., of the Army Air Forces, add to the beauty and worth of the book. The entire royalties from the sale of this book are being contributed to a most worthy cause, the Army Air Forces Aid Society.

## Private Nathan Segal Writes

As to chapel, really had some interesting experiences here yesterday and today. The Chaplain is Protestant, but conducts services for all the men. As I told you before, I had attended both the Catholic and Protestant Services but found out yesterday that they also have Jewish Services on Friday night. The Service was the same that you would find at any Jewish gathering, anywhere, except that it was sponsored by a Protestant Chaplain. This may sound queer, but it wasn't. One of the boys led the services, but the Chaplain, who was sitting next to me, read the full services and prayed as hard as anyone. It was really surprising how much he knew of Jewish customs and how much he respected them. He made sure everything was done that any Rabbi would do . . . . Anyway he delivered one of the nicest sermons I ever heard on a Jewish text and am sure that most any Rabbi would have been proud to have delivered a like speech . . . Everybody calls him "Rabbi" or "Father" as he does as much for the Catholics and Jews as he does for the Protestants.

Another interesting happening. One of the boys had to read memorial services tonight, so he saw to it that ten boys attended (the necessary quorum for public prayer). In the middle of these services, two Catholic boys came in and took a seat in the back, knelt down and began praying. Here in one Chapel, were the three great religions praying to their God at once. The same God, but each just in a little different way. If this does not demonstrate that everyone in the Army respects their buddy's religion, nothing does. Three services going on at once, and all three groups shaking hands when it's over and going off together. How can the Nazis spread hate in a group like that?

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Laval University of Quebec recently conferred upon Viscount Halifax the degree of Doctor of Laws. In his speech, Viscount Halifax, a Catholic, said that one of the fundamental causes of the war lay in "the continuous erosion" of Christianity in the past century. "Small wonder if men and women everywhere are unsatisfied and ill at ease, since in their hour of greatest need they have lost that which was indeed their birthright—the knowledge of how to pray. Yet, amid all the sorrow and darkness . . . there is consolation. The example alone of heroism . . . as it appears in thousands of lives . . . shows that man has renounced the philosophy which paralyzed so much literature and art in the prewar world. Truly, as day by day we see acts of willing self-sacrifice . . . we can . . . turn with firm confidence from the temporary triumphs of the evildoer to the unshaken faith and hope with which the saints have enriched our world."—R.J.

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Bear ye one another's burdens, and so fulfill the law of Christ. Gal. 6:2.

# Meditations On The War

By Chaplain Frank C. Rideout

OUR pacifistic enthusiasts were having a Roman holiday only a few short years ago. Many of the more ardent of them were going far and wide speaking from pulpits and public platforms with perfervid zeal, and giving the panacea and cure-all for all and sundry of our human woes, especially for war. Their campaign had a two-fold objective—first, to persuade people everywhere to pass peace resolutions; and, second to persuade young men of high school and college age to sign a pledge (The Slacker Pledge) that they themselves would never under any circumstances support their government in any kind of embattled conflict. And, presto, that would be the end of war. It was all so easy, so simple, so idealistic that thousands fell for it, swallowing hook, line and sinker.

At the height of their hey-day, Newton W. Baker, former Secretary of War, made an address in a mid-western city in which he knocked their fine-spun arguments into the proverbial cocked hat. His argument was something like this: If you were travelling through the jungles of Africa which are infested with ferocious lions, it would scarcely be enough to say to yourself, "Now, I'm not going to have anything to do with the bad lions; I'm only going to mind my own business. In fact, I've signed a solemn pledge not to bother with them at all." "But," said Mr. Baker, "Mr. Lion, if he chanced to come your way, might have other notions, not at all in harmony with your solemn pledge."

Many of these same pacifistic propagandists were forever trying to prove their proposition by means of Biblical proof-texts such as is found in Isaiah 2:4, "They shall beat their swords into plowshares, and their spears into pruninghooks." They seemed perfectly oblivious to the fact that in another day and under another set of circumstances the prophet Joel used identical language, in reverse, in support of a just and righteous war: "Beat your plowshares into swords, and your pruninghooks into spears." (3:10)

"Thou shalt not kill" was, of course, their stock quotation, and they used it with a note of dogmatic finality in their voices. They also overlooked the fact that the sacred writer Samuel (15:22) declared that "To obey is better than sacrifice," and that the obedience called for in this instance was to take up the sword for the wholesale slaughter of an entire people whose marauding hoards had outraged the laws of decency and justice insofar as they were concerned.

Indeed, these teachers and prophets of the ancient past are worthy of considerable respect in their attitude towards peace and war. They, at least, recognized the fact that there are some things infinitely worse than armed resistance in the defense of justice, truth and decency; they realized, too, that "peace can have no permanent foundation unless it is built on religious and moral values." They were convinced that "It is the better part of wisdom not to accept failure ignominiously, but to risk it gloriously" as Mme. Chiang Kai-shek declared in Washington a short time ago.

Note the bitter condemnation expressed by one sacred writer towards those who failed to give support to a just and righteous war: "Curse ye Meroz, saith the angel of the Lord, curse ye bitterly the inhabitants thereof, because they come not to the help of the Lord, to the help of the Lord against the mighty." (Judges 5:23). For them who fought, the risk of death in the struggle for justice and right was far better than the certainty and the ignominy of slavery, and the debauchery of their women and children by a ruthless, intransigent enemy. There are circumstances when the only honorable alternative left to a peace-loving people is a ruthless offensive against the implacable enemy, just as a daring policeman often risks his life to capture a dreaded desperado.

In a most incisive and discriminating article on the topic, "Can Evil Always Be Overcome With Good" in a recent number of

"Christianity and Crisis", Professor John Knox of Chicago University points out among other things that (1) The creation and growth of good undoubtedly involves as a part of itself the restraint and destruction of evil; and (2) that the existence of evil often interferes with or prevents the growth of good. He points out also that the ultimate purpose of Almighty God is "the creating of good (which) has the effect of restraining and destroying evil."

We are all more or less familiar with the ancient dictum of the Scriptures that God may use both individuals and nations, either as agents or as instruments in the bringing about of justice on earth. Note the fact that a pagan ruler (Cyrus) was once referred to as God's "annointed" in the task of bringing liberty and justice to an enslaved and downtrodden people. We are informed repeatedly that "The Lord stirred up the spirit of Cyrus" and sent him forth as an agent of avenging righteousness. (See Isa. 45:1-5, 2 Chron. 36:22; Ezra 1:1).

No person can reasonably maintain that the Almighty (who, the most literal of Biblical students believe will some day overthrow the powers of darkness and evil by violence and cataclysmatic destruction) demands that men and nations supinely submit themselves to tyranny, exploitation, injustice and diabolical slavery. A man may placidly recite, as many do, "Vengeance is mine, I will repay saith the Lord", but that is no certain proof that the same Almighty expects us to suffer debauchery and slavery without protest and without vigorous resistance. By whose authority is sufferance of evil a virtue? Certainly Jesus never insisted upon the "abolition of all use of coercion whether violent or nonviolent against evil in this world." As Dr. Knox well says in the article already referred to, "If God is thought of as doing some of His creative work in and through man, there is no reason to decide that He is not doing some of His destructive work in and through man also."

In the hey-day of the pacifists in America and in other countries, some of which have been cruelly submerged, the military brigands of the Axis powers were getting considerable comfort and encouragement in the fact that the youth of peacefully inclined nations were enthusiastically being encouraged to sign the Slacker Pledge. It is only reasonable to suppose that the dictators and their bloody henchmen gained the impression that pacifism was the dominating religious and political philosophy in America, and that we would not even defend ourselves against attack. As a result of the preachments of the pacifiers, appeasers, non-interventionists, isolationists and obstructionists we had serious reflections of that same attitude and philosophy even in our law-making bodies. The miracle of all miracles in America is this—that instead of numbering our so-called conscientious objectors in scores we are not now numbering them in hundreds of thousands. It only goes to prove that in reality the hearts and souls of our American youth are pretty sane and sensible, that in their independent thinking they are straight, that in their loyalty they are sound.

The pronouncement of "Unconditional Surrender" as the only thinkable outcome of the present conflict of President Roosevelt and Prime Minister Churchill at Casablanca was the very essence of concentrated and consummate wisdom. Germany will never reform of her own volition. She has had a chance to do that before, not once but many times. War-making for profit has been the dominating passion of Prussian militarists for centuries. After the last war which cost us thousands of precious lives and millions of dollars in treasure German armies marched back to Berlin with banners flying as an undefeated military machine. All they suffered was the humiliation of being stopped—their diabolical plans had miscarried and they began a search for a scape-goat.

To permit that same thing to happen again will be national negligence on a colossal scale; it will be only to allow them to prepare once again for slaughter and carnage upon a larger scale. The poison fangs of this monster must be extracted for certain this time. To compromise with thugs and blackguards will be an unpardonable blunder which history will condemn, just as we now reproach ourselves

for not following through in 1918. Unconditional surrender is a good American precedent. It will be our safety, as the only thinkable termination of this present conflict. In the meantime, here's a fervent prayer for the speedy success of our glorious fighting men wherever they serve in this global war.

Army chaplains have marvelous consolations in this war. Never before has the dignity and the importance of their profession been so pronounced. Even the hard-headed members of the high command are cognizant of the fact that religion pure and undefiled, morality unsullied and unafraid, justice inexorable and unrelenting, are prime considerations in this present conflict, as has been true to so vast an extent in no other war of modern times. A victory for the United Nations will keep open the avenues of freedom for mankind, whereas as victory for the Axis powers will close that possibility, so far as human eyes can see, until their tragic experiment has burned itself out in misery and human chaos. The chaplains stand for something which must not be shoved aside. No man would now dare to say that "God favors the heaviest battalions" as Napoleon is reported to have declared. There is a moral order in the universe which cannot be gainsayed. To flout that assumption is to court certain disaster.

It is said that many years after the Franco-Prussian war, when Bismark had grown old and wiser, the German war lords once again urged him to give them his support in finding some pretext for making another war on France. It should be remembered that the Franco-Prussian war had been brought on by falsehood and misrepresentation and that it was made nationally profitable for Germany. But Bismark refused, saying that if he did so all the invisible, inscrutable, intangible, imponderable forces of the universe would be arrayed against them. That is something that Hitler and his henchmen didn't count upon, even if they ever had the wit to know about. There is a power in the universe that works for righteousness.

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Thy word is a lamp unto my feet, and a light unto my path. Ps. 119:105.

# A Service Man's Impressions

By Lawrence F. Elmgren

I have been here in New York almost 11 months (and in the army almost 15 months). I can understand your feelings on entering the army, Randall, because mine were very similar. I had a swell job and was in love with my work, was well thought of by my company, and just starting to get a boost up the ladder when the army "numbers" got me. It had not been easy, during depression years and many years at small salary, and of course I was not as enthusiastic as a 19 or 20 year old. That, too, I know was approximately your position, yet I have noted and catalogued your healthy attitude and fine spirit. You have acquired much from the army—just as I have. When we are subjected to discipline against our wishes, it cannot help but improve the calibre of our minds and hearts. We place a more accurate set of values to all things, and learn for the first time that every man in uniform stands on his own two feet—that what he was or expected to be in civilian life doesn't mean a tinker's dam in the army. If you measure up to the army's standards, the army does right by you—but you must measure up *first*. I know that your thoughts, misgivings and apprehensions, at times in the army, have not been any different than my own. I have seen young officers come into the field who knew less about matériel, equipment, and personnel—not to mention the elements of leadership and basic fundamentals of training—than some of our newest men. These men have been more recently to colleges, and some barely through high school. Their judgments were green as they were green and the misgivings I have had, with experience, have been tempered with the knowledge that for every poor officer there are a thousand better men in the army. And all these misgivings eventually right themselves into a pattern which may be interpreted and understood, as a jig-saw puzzle slowly forms its pattern and works into perfection in line and content. It all works out in the end. The army is gigantic, tremendous, thrilling; and has the

greatest body of men with finer morale, health and spirit, than any army ever assembled on the face of the earth. We have a great purpose and high ideals to fight for. God is with us. We are on His side. All these great things have we because we have the future of the world in our hands. It is upon us that the greatest task in history has been imposed, not through our choice but by the expediency brought about by the crimes of super-criminals. I have majored in history and the social sciences. I know that the world has never been free of war. In England's long history she has spent more than 78% of it at war. By comparison the war years in American history add up to some 15%. We may marvel and wonder that civilization has advanced at all, in all the plunder, death and destruction which mankind has heaped upon his fellow-men. I know that Napoleon had said that God is on the side of the strongest battalions—and that he lied in his teeth. He had the strongest battalions and he lost. Hitler had tremendous battalions and he has lost or is about to lose everything—there is no question in my mind that he can regain a step he has lost, or of the fact that he will sink in ignominy to the lowest depths which man can sink to and still live.

I don't think there can be any question in our souls about the enormity of the task before us. If we were to stop and lay down our arms, then Godlessness and injustice and tyranny would be the lot of us all and of our progeny for hundreds of years to come. For Americans there is no "lack of purpose" in this war. We soldiers know that we are fighting against godlessness, atheism, indifference, brutality, hate, injustice, murder, bestiality—and all wickedness.

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A West Coast Chaplain writes:

"When he first came to me, one day last December, his first words to me were these, "Chaplain, I am an atheist, and I don't want to get converted and I don't want any of your religion! I'm here because my Commanding Officer sent me to see you." His last words to me, just last week, as he was about to leave Camp, were these, "Chaplain, I thank you, and I thank God for the Army, for in the Army I found my Lord. And Chaplain, 'Good bye!' I'm going to be a Christian all my life, and if I don't ever see you again in this world, I know that I'll see you in Heaven." And between that December day, and that parting scene last week, there were many hours of Bible Study, prayer, discussion, confession. I have every reason to believe that this young man is now, and by God's Grace, always will be a Christian. Through him several others came to see me, and we have several smaller group meetings, arranged largely through this young man.

"I preached last Sunday, here in the Chapel, and after the Service was busy preparing for our Lutheran Communion Service, which I conduct every Sunday morning at 11:00 A. M. I noticed a young man, on his knees in the Chapel, after the service. He stopped me and asked if he could speak with me. We went into one of the Chapel offices, and after somewhat of a stumbling, and embarrassing halt, and with tears both in his eyes and in his voice, he said to me "Chaplain, I have just surrendered my life to Christ, and I want to live for Him forever!" We had a prayer of thankfulness and consecration right there, and after the Communion Service, another conference. We agreed, and he did so with a smile of joy which revealed the inner depths of his heart, to meet every day at 5:30 p. m. to search the Word together, to pray and to thank and Praise God. I've had several such meetings with him. It was good to hear him pray last evening that he might have courage and strength to be a Christian in everything, "especially when I'm with the fellows in my outfit." He is a candidate for the Officers' Candidate School, has passed his examinations and expects to leave here in about two weeks. We're going to have several meetings together before that time, and I pray that he may leave here strong in the faith and that he will be a burning and a shining light for the Lord, wherever he goes.

"Two weeks ago, I preached on "The Other Four Freedoms", one of which was, of course the Freedom from Sin. At the dinner table that Sunday, a young officer asked me to sit with him. He had been in Church, he said, and was surprised that the Church didn't cave in when he entered. He hadn't been in Church for ages, apparently. But he wanted to ask questions. He did, and then and there we agreed to have a session together on this question—"The Nature and Cure of SIN". I prepared an outline for him, from the Scripture, and was ready to meet with him for a long session when he received orders to leave for another Camp. I was able to give him a copy of the outline, but didn't have opportunity to talk further with him. He will return to this Camp in about two months, and I hope to carry on with him then.

"My hospital visits are fruitful and delightful. It has happened several times that when I've come into a ward, a group of the men would gather round and we'd have a good session. Someone would bring a Bible, and then there'd be questions and discussions and doubts and confessions, all wrapped up together. It's almost pathetic to note the eagerness and the joy with which some of them greet me as I come into their wards. They've had their first glimpse into the reality and into the power and into the Joy of God's presence and Christ's cleansing and redeeming grace, and it's written all over their faces. Several of them have distributed tracts and prayer books and New Testaments to their buddies in the same ward. And so it goes. Pray God that He can use me somehow here for the furthering of His Kingdom and the saving of souls!

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Miracles are happening constantly all about us. That which is natural to God may be a miracle to us. There is little if anything that can be explained fully. Faith knowledge plays a major part in the development of best personality and character. Some may ask the question, does God hear our prayers? Faith answers, "Yes".

"If radio's slim fingers can pluck a melody
From night—and toss it over a continent or sea
If the petalled white notes of a violin
Are blown across the mountains or the city's din
If songs, like crimson roses, are culled from thin blue air—
Why should mortals wonder if God hears prayer?"—Selected.

## Chaplain Neyman Honored

An honorary degree of Doctor of Divinity will be conferred upon Captain C. A. Neyman, ChC, U.S.N., by Denison University, Granville, Ohio, on May 24th. Chaplain Neyman is officer-in-charge of the Navy Chaplains' School at Williamsburg, Va. According to the citation which will appear on the diploma, the university is honoring the chaplain "For his faithful services as a chaplain in the United States Navy and his continuing and zealous concern for the spiritual welfare of this branch of our military service."

The degree will be conferred during annual commencement exercises at Denison University. Chaplain Neyman will participate in the baccalaureate service to be held the previous night.

The head of the chaplains' school attended Denison University as a student from 1907 until 1911. He was ordained in Bedford, Iowa, in 1911, and served Baptist churches in Plano and Joliet, Illinois, before becoming a Navy Chaplain in 1918. His naval career has included service aboard several ships, at the Washington, D. C., and the Pearl Harbor navy yards; and at naval training stations in Seattle, San Francisco, San Diego, Newport, R. I., and Norfolk, Va.

Chaplain Neyman, son of a Baptist minister, has a family that is "all Navy." His two sons, C. A., Jr., and Robert, are graduates of the Naval Academy; his sister, Elizabeth, is the wife of Chaplain Robert M. Schwyhart, U.S.N.; and his daughter, Elizabeth, is the wife of a navy lieutenant.—Chaplains' Div. U.S.N.

## From Overseas

On Sunday, May 16th, it was my happy privilege on this distant island to baptize nine men, five of whom were sergeants, into the fellowship of the First Baptist Church at Alexandria, Va. Last summer seven men were baptized into this church. At present I have the names of ten or twelve others who wish to be baptized. Each of these men will move his letter to his home church after the war or by mail before he gets home.

I find personal work on my part or some other Christian is the thing that brings a decision for Christ. I do not know of a man in the army or in my pastorate who was won by my preaching from the pulpit alone.

Besides these twenty-five or more men who have been or will be baptized by immersion, many have surrendered their hearts to Christ. None of these decisions have come under stress of fighting or pending engagements. I am sure that God's plan for winning the world is through personal soul winning by all Christians. We God-called workers can set the example.

You taught me a very important lesson on personal work for getting men out to Camp. When you conducted services for me you went around through the barracks and invited men individually to come to service. I do that and find it very effective. I have been supplying in another chaplain's territory for several weeks and my attendance has been exactly doubled mainly because I use this method.

It seems that a young revival is breaking out here. Another convert yesterday, and one again today. We will have another baptizing Friday night. The other was last Sunday.—Chaplain P. E. Cullom.

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A friend, an unbeliever, of Sir Isaac Newton came to visit him one day and saw on the lawn a metal replica of the universe. It was complete—sun, moon, earth, planets, stars—and all operated with mathematical precision, exactly as the universe operates. The friend asked who had made it and Sir Isaac Newton's reply was, "No one made it; it just happened." The friend said, "That is absurd; anything which is so exact and which operates with such precision must have been made by some one." Sir Isaac replied, "You state that this model must have been created by some one. Yet you refuse to admit that the original, after which this model was fashioned, was created by someone. Are you not being inconsistent? I will admit that I made it, but I must also ask that you admit that God created the original."—Contributed by Cpl. Randall Johnson.

## In Her Heart

(Delivered at the Morning Worship Services in the Post Chapel, Army Air Forces Advanced Flying School, Luke Field, Phoenix, Arizona, on Mother's Day, May 9, 1943, by Chaplain James R. Shaw.)

Upon the altar today stand two vases. In one are placed white flowers, and in another red. Although some of us are privileged to claim the red as our Mother's Day flower, all of us share a bit of the loneliness which comes to those who must claim the white, for all of us now find ourselves separated from our home and our mother. Thus we all have a common kinship as we spend a few moments of meditation in tribute to our mother.

We read in the Scripture this morning of the mother of Jesus, who kept all the great things He said and did in her heart. This was no more true of the mother of Jesus than it is true of each of our mothers today. We here in the service know that we can never be separated from the heart of our mother. No matter how far we may travel during this war's duration, and no matter how great may be the perils which we face, we know that our life will be closely guarded in the confines of our mother's heart.

Shortly after Pearl Harbor was attacked, a mother wrote a letter to her son. So far as she was concerned it was merely that, a letter from herself to her son. But her heart had been so full of love and her mind so clearly grasped the importance of such a moment that she wrote a letter which has been accepted and printed as one of the greatest

letters to come out of the war. I am certain that as I read a portion of this great writing, "A Mother's Letter to Her Soldier Son," each one of us will feel that it is his own mother who is writing that very same letter to him.

My dear, dear Son: War has been declared! . . . Today my eyes are filled with tears, for I am a woman and women do not like war, but my heart is bursting with pride for I am the mother of a soldier who will fight to protect my country and home from an invading enemy.

The war in Europe has seemed so shadowy and unreal, like an exciting book whose chapters unfolded from day to day, but now it has ceased to be fiction and has become grim reality knocking with mailed fist at our doors. The news has depressed your father and I am working overtime being gay and cheerful to keep him from worrying too much about you. That will be woman's part in the war, to be cheerful, for morale is as necessary as arms in this crisis.

. . . We are not alone, whole generations of humanity before us have trod the same hard path, but always good has come of it. So it is our task to cling to all that is true and good and noble, we must "keep the faith" and find the right path again . . .

My prayers shall wrap you as in a coat of armor, but shall it be your fate to pay the supreme price—which God forbid—then it is better to die for a constructive cause than to live an unconstructive life. While war is anything but constructive, per se, I believe the aftermath of this mighty conflict will usher in an era of the greatest spiritual awakening this world has ever known.

As you know we are so much alike, . . . . and so I feel it is fitting that you, of all my children, should be called to fight for the ideals which I have tried to give you. I would feel dishonored if my son should fail his country or me at this great time in human history—I would feel I had lived in vain. My love and prayers are with you always.

Forgive me if I seem a trifle melodramatic. Just remember this is an unusual day in my life. Tomorrow I will write you all the foolish mother-things about eating the proper food, keeping your feet dry, et cetera, but today I am more concerned with your spiritual needs. Wherever you may be sent my heartbeats will keep time to your marching feet, and I pray they will lead to victory.

Ever your devoted,

Mother.

"Wherever you may be sent," she said, "my heartbeats will keep time to your marching feet." Today, the heartbeats of millions of mothers, yours and yours and mine, are keeping step with millions of marching feet. We do not know, we can never know, the great love which goes out from a mother's heart when she feels the life of her son to be endangered. She has a courage which far surpasses any we can ever muster. While we most often regard fighting in combat as a sort of game, she only sees the score, the tragic score of broken and spent lives. "Joaquin" Miller and Mark Howe have captured something of the bravery of the armies of mothers who are left behind:

The bravest battle that ever was fought;
  Shall I tell you where and when?
On the maps of the world you will find it not;
  It was fought by the mothers of men.
Not for the star-crowned heroes,
  The men that conquer and slay,
But a song for those that bore them,
  The mothers braver than they!
With never a blare of trumpets,
  With never a surge of cheers,
They march to the unseen hazard—
  Pale ,patient volunteers.

Dr. William Stidger tells of one of these "pale, patient volunteers" of the last World War who left America following the Armistice to journey across the sea to the grave of her boy who had been buried in the Argonne Forest. As she sped along the highway out of Rheims she saw the desolation of the little towns, the great barren tracts of country, the lack of men and boys everywhere, the women doing heavy work in the fields, and there grew more and more bitterness in her heart against Germany, that nation which had robbed her of her boy, the idol of her home.

She finally arrived at the cemetery, where there were thousands of crosses. On the one side there were many white ones, marking the graves of those who fought for France. On the other side there were equally as many black crosses to mark the graves of those who had worn the German uniform. Down the long row she made her way, until at the very end of the cemetery she saw his name in black letters on the white cross.

She unwrapped the great bundles that the chauffeur had brought from the car, and began to place the beautiful flowers on the grave. Stepping aside to arrange them more carefully, she suddenly became aware of a black cross close beside the white cross of her son, and another one just behind it. Why had they laid him beside the Germans? She could not understand it. Her whole nature rose in revolt. She wanted him to lie surrounded by comrades, or else she would have brought him to the home cemetery.

So she stood by the grave and looked down the long lines on both sides. And then she realized that every black cross meant a boy or man. Every one had meant as much to some mother as her son had meant to her. In her mind she seemed to see a German mother kneeling by the grave next to her, angry that her son should lie by the side of the soldiers who had made her home desolate. How many mothers there would be if one were kneeling by every white and black cross! Oh, how much the mothers of the world had suffered!

Once more she looked at her white cross. Then she took a beautiful rose from the grave of her own son and laid it on the grave at the right which was marked with a cross of black. And then she laid flowers on all the black crosses in the neighborhood. "A mother's love, is big enough to take all the boys in," she said softly to herself.

Again, we would feel that such a story is surely that of our mother,—such a love, one "big enough to take all the boys in," sounds peculiarly personal. Yet this is not merely the story of that mother, nor of our mother, but is rather the story of all mothers everywhere. It is merely another instance in the great history and tradition of mother-love. Elizabeth Akers gives us these words concerning mother-love in her poem, "Rock Me to Sleep:"

Over my heart in the days that have flown,
No love like mother-love ever has shone;
No other worship abides and endures,
Faithful, unselfish, and patient, like yours.

No, such love and faith is not unusual. They belong to each one of us. Our mother's love for us and faith in us is carried in her heart throughout eternity. Her body may grow old,—her steps falter, her face wrinkle, her hair whiten, her mind weaken, and her voice stammer,—but her heart is the same always toward her children. Like the gates of heaven, as stated in John's Revelation, her heart is "not shut at all by day; and there is no night there." Can we, as sons of such a mother, ever betray that abiding love and faith? I hope not. Rather may we realize the sincerity and infinity of such love and faith and do all in our power to be an image of such a person as is our mother.

"Like mother, like son," is the saying so true,
The world will judge largely of "Mother" by you.

The sacrifice which our mother has made for us is surpassed only by that of Christ who gave His life for us on the Cross. May we so guard our lives and our actions that we may be an honor to her, always. May we truly be a tribute to the sincerity and infinity of the love of our mother.

It is compelling to note that the last words which Jesus addressed to man from the Cross were those concerning His mother. Even in His own extreme agony, He was conscious of the commensurate suffering of the woman who had brought Him into the world, His own dear mother. His final request of the disciples was that they take care of this woman. Jesus realized that His mother, of all His friends gathered round the Cross, was the most deeply hurt and broken. He realized that mother-love was the strongest of all earthly loves. John Masefield writes:

In the dark womb where I began
My mother's life made me a man.
Through all the months of human birth
Her beauty fed my common earth.

I cannot see, nor breathe, nor stir,
But through the death of some of her.

It is our high privilege to walk hand in hand with such a woman throughout her earthly life, and by our life of love and faith cause her throughout eternity to be happy in her heart.

## Message From Philip Schiff

Director, Service Men's Work
Jewish Welfare Board

Chaplain Lev, Mr. Chairman, friends and guests:

If ever there was need for a searching of men's souls, hearts and minds—if ever there went forth a cry of anguish by people all over the world, for real peace and goodwill to men—If ever there was a need to burn into the consciousness of man his responsibility as a citizen, as an individual of a cosmos rent by hatred, murder, envy and all of man's weaknesses—this Passover nite should provide us with the opportunity for self-examination.

The Pharoahs of old, interpreted in modern terms in the Hitlers which surround us, would deny us our physical, mental and spiritual liberties. What is there to stop them in their Machiavellian ideas and mass murders except the common spirit, with all of its vaunted strength, the strength given us by a common God, a democratic mankind, the common man and the ideals set forth by our great religious leaders and prophets.

Tonight, all over the world, in the trenches, under the open skies, in the homes of millions of Jews—oh yes—even in the hearts of our brethren in occupied German territory, the Seder once again symbolizes the great spiritual contribution made by the Jews to mankind—his love and constant battle for freedom.

We of the Jewish Welfare Board feel privileged and honored to serve our men and women, wherever they might be. Our Chaplains and workers are distributed over the seven seas in the service of their fellow men.

Together with other creeds and races we look forward to the time when the hills of Tunisia and the bloody battle fields of Europe and Asia will once again send back all Americans to their homes and peaceful pursuits. Together with our friends we stand ready to defend to the death all that Americans hold dear and to steadfastly stand by our leaders. We pray in unison for the ultimate peace and four freedoms set forth by our great President, Franklin D. Roosevelt.

God speed the day of a world which will once again breathe the air of freedom and the dignity of mankind.—Given at Passover Seder in Willard Hotel, Washington, D. C.

## A Preacher Looks At War

Dr. Daniel A. Poling has found time, in addition to his many duties to God and country, to write still another book, "A Preacher Looks At War." Dr. Poling, in this book has made a great contribution to Christian thinking as regards war. His straightforward statements as to his attitude toward war, the sound Christian philosophy he offers to clarify the confusing issues which now face us and the positive, constructive suggestions for a saner, more Christian world after this war all unite to make this a book which should be on our "must" list of reading. "A Preacher Looks At War" is published by The MacMillan Co., 60 Fifth Ave., New York City. Price is $1.25.

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It is suggested that chaplains interested in securing cartoon stereoscopic slides to be used in connection with moral and spiritual lectures write Chaplain Brasted, Editor "The Army and Navy Chaplain", Fort Belvoir, Virginia. Ed Allen, Jr. professional cartoonist and assistant to the writer, has produced a large number of these cartoons, and it is thought that the benefits of this service should not be confined to one station.

If we suffer, we shall also reign with him: if we deny him, he also will deny us. 2 Tim. 2:12.

# Doctors For Bodies and Souls

By Lt. Col. Robert C. Murphy, U.S.A. (Ret'd.) (M.C.)

What tremendous upheavals our old world is going through! War is biological and beyond the control of man, but man, being the most plastic single thing in this world, can permit himself to be molded to these new conditions if he but will. It is here that the so-called complacency exists, for everyone knows there is a war on, but comparatively few realize that this means they should give up so many of their old ideas—must realize that their individual tastes, likes and dislikes should be tossed into the discard. No one person is so important that his night's sleep or his health or appetite can be permitted to occupy conversations for even five minutes a day. The good of the nation now is paramount: this in turn is subdivided into the present colossal effort to prepare adequately for the successful conclusion of the present war, to prevent another war, and to accept the opportunity afforded us to improve the American race.

Under the impetus of patriotism, millions of young men entering the armed forces discard the old life like the throwing off of an old coat—present themselves to the regularly detailed instructors, with an entirely open mind and body. In addition to the combat instructor there continues quietly but efficiently the non-combatant medical officer and the chaplain working in high gear, first to prevent loss of life and morale by preventative means and secondly to improve and safeguard posterity.

The medical officer has history and traditions dating back to the time of the Egyptian armies and has struggled indefatigably to reduce the number of casualties from preventable diseases to below those of actual battle. His sphere took in the physical well-being of the warrior to assure his success in battle.

Just as it has taken centuries of effort for the medical officer to reach his present important place in this work, so also with the chaplain. In this war the very great importance of the chaplain's work is recognized in that where heretofore he held services in a recreation hall or out under the trees, now houses of God have been erected at every camp and post where practical. In these are offices where the chaplain may be available to those needing advice and guidance in their overwhelming personal problems. It is recognized that the home is the unit of government; consequently the home problems of a soldier are of very great importance. The chaplain's analysis of a problem, his helping to solve it, gives to the soldier a peace of mind which reacts so that he can grasp new orders and duties more quickly. He is infinitely more agreeable to his comrades. Nostalgia or home-sickness is recognized as a very definite condition which impairs a soldier's efficiency. To the medical officer he reports on Sick Call with a long list of symptoms which, when analyzed, leaves a diagnosis of Nostalgia. He takes time out to advise the patient and supplements his talk by making an appointment with the chaplain for further expert advice.

Time was when the chaplain was automatically detailed as Defense Council on Courts Martial to all offenders. This has long since been discontinued. The chaplain now fills his proper roll by visiting the accused when under arrest or in confinement, listening to his case, advising him, untangling the maze of circumstances and reviving hope and esprit de corps.

Soldiers, when really ill, have time to reflect upon the mystery of life and to feel the need of a steady hand upon the tiller. The medical officer notifies the chaplain when his patients need this additional therapeutic treatment, and his presence does much to improve the patient psychologically. This in turn enables the patient to relax his tense nerves, to neutralize the toxins of despair or uncertainty and thus give nature a chance to aid in healing. So also, when Fate in its

immutable wisdom decrees that officer or soldier take the long trail to the West, does the medical officer look to the chaplain for the double duty of solace to the pilgrim and comfort to those not yet chosen.

To the person gifted with perspective the tremendous responsibility to posterity is seen to be in the hands of the non-combatant branches, represented by the medical corps and the chaplaincy. The millions of young men now entering the armed forces are being taught that repression should be continued. Being away from home influences gives them no additional license.

Body and soul must be kept as clean as their forbears gave it to them. Our American girls have absolute faith that their men will return to them to fulfill the promises made. There must be splendid healthy children in America to listen to the adventures of their fathers, children to enjoy the freedom and liberties these fathers helped to insure to them, children to carry the torch when time decrees it to fall from aging hands.

To insure a splendid posterity sex must be recognized as a powerful force within each man, just as is love of God, home and Country. It must be taught that this force, like the other great forces of nature, can be controlled, can be harnessed to do our bidding as the winds are made to sail our yachts, to turn our windmills, as the lightning can be harnessed to light our houses and run our utilities, as the spring floods can be held back so that their life giving waters may produce crops in summer.

Informative lectures are given by camp medical officers to all recruits explaining this great force, linking with it the fact that continence is not harmful, but to the contrary is beneficial; that to take the chance of acquiring debilitating diseases is unpatriotic; that to acquire such diseases means loss of pay, isolation from comrades, failure to participate in the adventures ahead and in fact makes them an incumbrance in the military effort.

The medical officer, finishing with his instruction, refers the class of recruits to the chaplain for further enlightenment in the matter of the moral implications of evil sexual practices.

Thus the chaplain fills just one of his important rolls in healing the soul in connection with the medical officer's healing the body.

## Broken Bonds

By N. M. Ylvisaker, Ch. Res.

Time has a way of measuring everything. On the scales of eternity it weighs the present with all its plans and schemes and conflicts, and as with the past there is little that is new, very little that will stand the test of eternity. Present ideologies are found wanting. Indeed, they stand revealed for what they are: attempts of "time to crowd out eternity," as one writer has put it—oppositional conflicts of human authority versus the supreme authority of God—the age-long struggle of man against God.

Take totalitarianism. Totalitarianism, whether communistic, fascist, or naziist, is but a new designation for the threadworn ideology of authoritarianism. And authoritaritarianism is the age-old rebellion unregenerate man has always staged against the living God. (Ps. 2:2-3.)

Present-day totalitarianism assumes that governments have the right to abrogate an authority which belongs only to God. It arrogates to the state the power to determine the destinies of individual members of the state, even to prescribing for the individual what he can do and what he shall believe. The state is all. The individual nothing. Liberty, human rights, freedom, worship, faith are all denied, and a dictatorship, more cruel than Nero's, is established over the consciences and souls of men. Where this idealogy prevails hatred is made to supplant love; fear takes the place of trust, and free enterprise is changed into blind obedience to the dictates of unscrupulous and merciless tyrants.

Christianity and the Gospel it preaches

cannot be tolerated where totalitarianism reigns supreme. In the very nature of their ideologies they are oppositional and in conflict with one another at every point. For Christianity superimposes the authority of God above the authority of man, and Christianity is the revelation of God become man to save us from the curse of man's own disobedience toward the eternal authority of God.

Where man's authority is made dominant, God's authority must be denied. Where God's authority is rejected, man must presume to equality with God, equality and supremacy; and the demand must be for the obedience, acclaim, and worship due only to God.

Persecution and martyrdom are the twin offspring of political authoritarianism. And the Christian Church is being persecuted terribly where these new ideologies have been introduced. Ideologies have become idolatries, and all who refuse to bow down to the new Baal-idols of denial and blasphemy have already been marked for martyrdom.

It is time Christians begin to realize the significance of the conflict which has begun. War is only one of the symptoms of the present struggle. Back of it is the desperate attempt man is always making to break bonds which should unite him with God. The struggle does not engulf Europe alone. It affects all those who would name the name of Jesus Christ.

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Keep on smiling, Soldier,
For it's no use to frown;
Try not to let this Army life,
Get a good man down.

Don't sit around 'a pining,
For the breaks you didn't get,
For if you keep on trying,
You may get them yet.

Don't believe you're unimportant
For did you stop to think—
That a chain is never stronger
Than it's very weakest link.

Vivian J. Beahm,
Div. Br. Pers. Div.
Fort Belvoir, Va.

## Organized Religious Work

It is understood that organization—working together—is essential to success in religious work. We need to band ourselves together, and place special responsibility on the individual.

In the military and naval services there are different religious organizations known by different names but all seeking to accomplish about the same objectives. The World's Christian Endeavor Union is one of the four sponsoring agencies of the Service Men's Christian League, which publishes the most excellent monthly magazine, "The Link".

"The Link" is edited by Mr. Clarence Hall, well known thoughout the Protestant world, formerly magazine editor of "The Christian Advocate". "The Link" will be furnished chaplains on their request to the Headquarters of the S.M.C.L., 1703 Chestnut Street, Philadelphia, Pa., Dr. Ivan Gould, Executive Secretary.

Chaplain Brasted, Editor of this Journal, continues to function as Army Superintendent of the World's Christian Endeavor Union. "The Christian Endeavor World" or "The Link", the "Guide for Christian Living", and "For Victorious Living" by Chaplain Brasted may be obtained by writing The World's Christian Endeavor Union Headquarters, 41 Mt. Vernon Street, corner Joy Street, Boston Mass. or the Army Superintendent of C. E., Fort Belvoir Va.—A.J.B.

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On the ashes of this global war conflagration there may be built a world controlled by hate and ruthless might or a world dominated by good will, love and all the powers of righteousness. If there is to be built a truly Christian order, a free world motivated by love and the right, there must be a world wide spiritual revival, causing men everywhere to swear heart allegiance to Him who is the Way, the Truth, and the Life.—A.J.B.

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"Young comrades in arms, happy landings, —and God be with you."—Gen. Douglas MacArthur.

The following are eligible for membership in The Chaplains' Association: Chaplains of the Regular Army and Navy, A. U. S. and State Guard, National Guard, Army Reserve Corps, Naval Reserve, Retired, and former chaplains of the Army and Navy. Dues are $2 for the CALENDAR YEAR, which include THE ARMY AND NAVY CHAPLAIN, Susebription for all others to THE ARMY AND NAVY CHAPLAIN is $2 per CALENDAR YEAR. Foreign subscriptions $3.00.

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